VEDIC ORTHODOX BOOK OF DEATH

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BOOKS

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PREFACE

Before you is a book of the deepest spiritual knowledge that we once possessed, until we slowly relinquished it over time. It is well known that there is the Ancient Egyptian Book of the Dead and the Tibetan Book of the Dead. We can call the 'Ancient Egyptian Book of the Dead' the 'Ancient Egyptian Book for the Dead', that is, for those who do not understand the structure of the Cosmos. This is a beginner's level of understanding, a child's level, compared to the knowledge our forefathers possessed. And this knowledge does not require special keys to understanding and deciphering, as is the case with the aforementioned books of Egypt and Tibet. Now there exists the 'Vedic Orthodox Book of Death'. It was not written long ago, nor has it been dusted off from some old cupboard; rather, our ancient knowledge of the structure of the universe, and the workings of life and death, has been gathered together in one place. Based on this knowledge, this book and various spiritual teachings now exist. We will not call these teachings false, but they are absolutely incomplete and unsuited to reality. They were based on our own ancient knowledge, which we have now forgotten, whilst today we laugh at the wisdom of the traditions of the peoples from which we sprang. It is tragic that today the wisdom of traditions, customs and rituals is viewed with scorn as something long outdated and incompatible with the modern way of life. On the other hand, the modern way of life is utterly degrading for man; the norms we have adopted are the opposite of those of our forefathers, and we are becoming like animals who think only of food and sex, driven by the pursuit of the money that enables it. Of course, nobility, honour and spirit, and above all, knowledge of what is most important, are absent from our lives, as well as from our consciousness. We begin the story of the worldview of our great-grandfathers, the knowledge that is the original Orthodoxy, which distinguishes us from other Eastern Christians who call themselves Orthodox or true believers. Why is this important? For a simple reason. We cannot call the Greeks Orthodox, because they have never been so, as they call themselves Orthodox, so it would not be right to place them in the same category as

us. Likewise, the Copts are not Orthodox, but are orthodox or orthodoxy. In the same way, the Japanese who have accepted Eastern Christianity are not Orthodox, but are orthodox. Simply put, they cannot be so, either culturally or religiously. Nor do they call themselves that. They have neither opanke, nor a jelek, nor kolo, nor dodole, so they cannot be Orthodox. Our tendency to add that 'holy' adjective 'Orthodox' to them stems from our own uninformedness and ignorance about ourselves. It is very important to understand this. Orthodoxy is wisdom; it is the knowledge of the cosmos, of life and death, the functioning of other worlds, of the human soul, in fact, of everything that science today is also trying to attain, sometimes drawing on spirituality. As a Race, as Serbs, as those who possessed knowledge and wisdom, we are making a great mistake by giving Orthodoxy to everyone who has adopted the religion. We can call it simply Orthodoxy, or we can call it by its proper name – Vedic Orthodoxy. Vedic, because we were Vedic people who once spread knowledge. And this name is not Indian as it is considered today; rather, it was our ancestors who passed some knowledge on to the Indians, who in time altered it and erased the traces of who had brought it to them. I hope that this book will help today's Serb to more easily understand that he has forgotten his roots. The Serb is not to blame for this, but he is not without fault either.

Craving Western values and fashions, the Serb has forgotten to respect his forefathers, forgotten tradition, forgotten that the short maxims of his grandfathers contained the wisdom and knowledge of their ancestors, based on an understanding of the universe and the workings of life. Today, the average Serb laughs at this and calls it primitive. The Serb of today, the average one—and there are the most of them—knows nothing. And that is a fact. Oh, Serb, you have forgotten everything, and you go out of your way to know nothing more about yourself. In the Serbian mountains, you can still find old women and men, lonely and abandoned by their descendants, whose short words of wisdom echo the rules of life we once adhered to. But their descendants have forgotten them too, mocking the knowledge they inherited from their ancestors.

So let's see what it was they knew. And from that level, we will also get

an understanding of Glory.

I almost skipped a very important point. All white people were once Orthodox. And without exception. Since evil has reigned for thousands of years, during that time it has managed to erase people's memories and cloud their minds. Those who see themselves as having no connection whatsoever with Orthodoxy have their memories erased and a deep conviction in the belief imposed upon them over these last thousand years. And those who consider themselves Orthodox have a blurred knowledge of it. And this is where evil has scored a point, not completely, because the concept of Orthodoxy is still in use and threatens to awaken the truth about it. And it is not found in religions, but in the accumulated genetic memory of thousands of generations of our forefathers. Evil fears this the most and tries to eradicate this concept completely so that it will no longer be heard anywhere.

So, what knowledge did our forefathers have about what happens to a person, or more precisely the soul, after death, and what paths and trials it goes through? How did the universe come into being?

Collected and compiled by - Dušan Mitrović
Belgrade, 2017

DEATH

«..it is only in delusion that singers teach you about death
... You see death all around you, but you will not find it for yourself**.....»**
Santi of the Perun Vedas

To begin with, we need to understand that 'death' is merely a transition to another state. Much has already been said about this, and many films have been made. The anxiety before death arises because it is terrifying to be unprepared to accept the new rules of the game, the fear of not fitting in with the necessary requirements of the new World, - **"What if I'm a sinner? What if I don't continue to exist? What if there's no place for me there?"**.

Broadly speaking, a similar fear arises when embarking on a journey to an unknown place, such as into a deep and unexplored cave, into space, or into the abyss of the ocean. And this fear is also reminiscent of the fear of going on a date with the unknown, relying solely on oneself.

In a word, it is the fear of all things 'dark' with an unpredictable nature, and a lack of confidence in one's own abilities and potential.

Horror films, religions, medicine, science and so on are all based on this fear. It is much easier to 'illuminate' the dark places, that is to say, to educate yourself using information. And then the journey will be under your control, not the fear's.

Have you noticed how calm and composed people are who have overcome their fear in certain episodes of their lives**?** This is because they no longer see anything to be afraid of – for them, those dark places are already perfectly clear, and they experience a sense of having overcome, feeling confident in themselves.

But, in fact, they are not entirely without fear either. And when they encounter an unknown 'dark' place on their path, they are certainly frightened.

However, they already have the experience of overcoming and can react appropriately to their fear.

INTRODUCTION

In philosophy, there is a fundamental law, called 'THE UNITY AND STRUGGLE OF OPPOSITES', which reveals the source of the movement and development of the World and of Knowledge. This law is based on the principle that the basis of all development consists of contradictions — the struggle (interaction) of opposing sides coexists within an internal unity and interaction. Such opposites are DEATH and LIFE. And whilst almost everyone is prepared to talk about life and its meaning, death and illness are uncomfortable topics for many people. But we must acknowledge that it is a real phenomenon that everyone will have to face. Therefore, in this collection of materials, we will attempt to uncover the concept of the image of death and how it was understood by our ancient forebears. After all, death as an 'antithesis to life' does not and cannot exist in the world; death is merely one of the episodes in the eternal spiral of existence. Without it, there can be no change. Pavel Florensky said of death in his time:

"A man cannot die – his death happens by groping in the dark. But death, like any activity, requires skill. One must die safely; it is necessary to learn to die. And for that, one must die whilst still alive, under the guidance of experienced people, of those already dying. It is this experience of death that bestows dedication. In ancient times, the school of death was a mystery.

The ancients thought of the transition to the other world as a break, a failure, a falling, or an ascent. In essence, all mysterious rituals were aimed at negating death as a separation. One who succeeds in dying in life does not fall into Hell, but rather passes into the other world. Not so that they might remain here forever, but because they otherwise perceive death differently.

For the uninitiated, the existence of life after death is a completely new land which they cannot understand, having neither experience nor a guide. To the initiated, this land is already familiar – he has already been here, observing, albeit from a distance and under the guidance of experienced people. He already knows all the paths and byways of the other realm and does not go there as

helpless child, but as a grown man. He, as the ancients say, knows the map of the other world and the names of supernatural things, and therefore he is not confused and does not go where others, from surprise, lack of information and inexperience, when they come to their senses after a deep spiritual numbness, do not know what to do."

From the above, it is clear that the study of the phenomenon of death was considered of great importance from the earliest of times, so let us too begin our study of this matter from the standpoint of our ancestral heritage. And, first and foremost, let us consider their ideas about the structures of the universe and of man himself.

1. UNIVERSE

The universe is extremely complex in its structure and organisation. But all the traditions of the Slavic peoples say that everything in our universe has a single source, which includes all conceivable and inconceivable diversity of other Worlds. In modern terminology, this is called the 'Absolute', and the ancient Slavs called it RA-M-HA.

RAMHA - the source of the New Reality, into which it manifested from the previous (Old) reality, as a result of the birth of a unified powerful energy charge of all thinking systems of the old structure. This charge is impulsive, the starting point for the development of new worlds, universes, new planetary systems, and new civilisations.

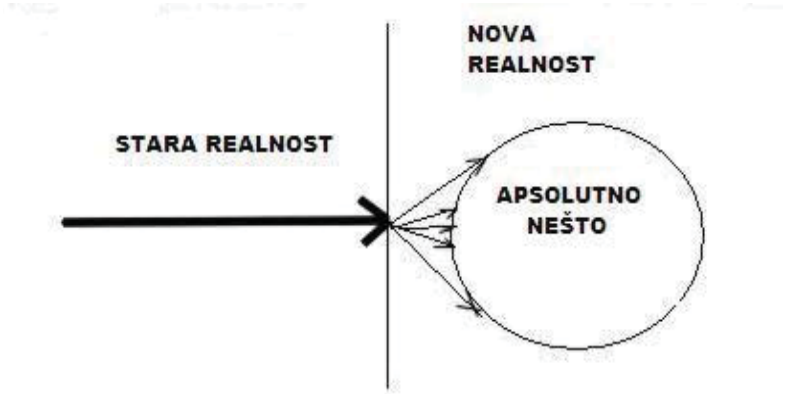


Figure 1

In the beginning, in the new reality, a Super-Great absolute Something was formed (a material cloud of energy, which in its original form is chaotic; this is the material for the work of the light energy of Ra-M-HA). Then from RA-M-HA poured the Great Stream of spiritual light-bearing sparks (Spirit, Atma, the Inglie spark, Living Light, the Individual Particle) which pushed before it a mist of matter deprived until then of the Divine Light. The further away the Primordial Living Light went

The Light, which were the less brilliant spiritual sparks.

The energy of light, appearing from the old reality, is life-giving and carried within it information about the life forms of that old reality. Entering the new World, the energy of the Light imparted knowledge of the structure and forms of life. A part of the Primordial Living Light, which, having poured into the lowlands and depths and there mixed with darkness and mist, formed the Primordial Radiance, from which our Universe and the Universes that lie above were born. But everywhere, in the heights and in the lowlands, like a blue river, flowed the river of Living Light, not mingling with the mist, called the Golden Path. The Primordial Life-giving Light unites a multitude of Realities, connected to the so-called Great Tree of Worlds, its leaves manifesting as the various Worlds and Realities.

When the Primordial Life flowed forth in the New Eon—giving birth to Light, and various Universes and Realms were born—they formed the Worlds of Jav, Nav, and Prav. And the closer these Universes and Realms were to the Primordial Source of Light in the various shining Worlds, the more dimensionally they were filled.

The World of Prav – it consists of the Universes and Realities that are located closest to the Primordial Source of Light (in an energy-informational sense, just as each of the Worlds—Jav, Prav, and Nav—occupies the entire expanse of our reality).

The Jav World – it is the three-dimensional World of humans and living beings.

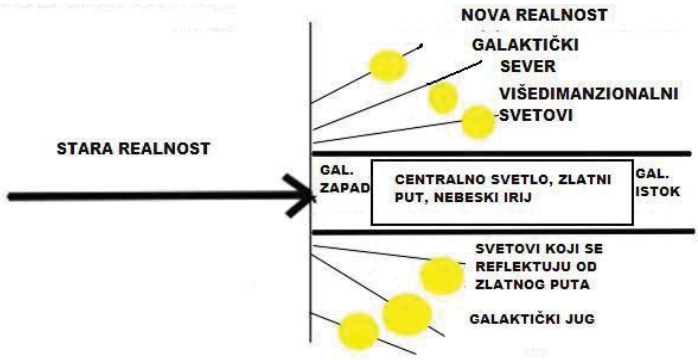


Figure 2

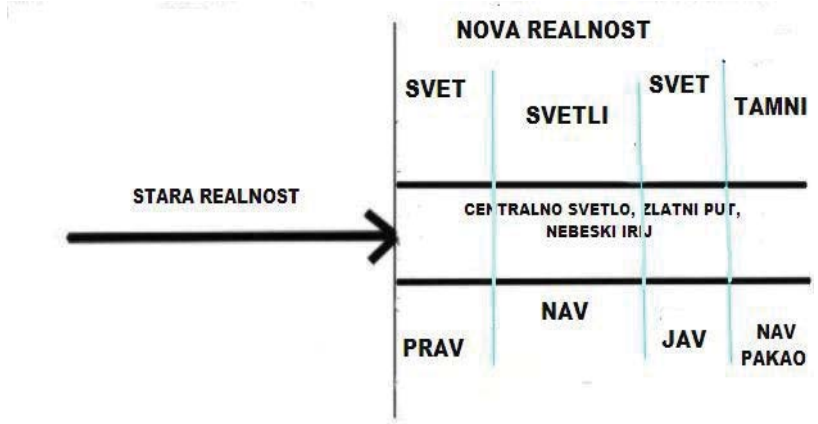


Figure 3

Surrounding us, the Jav World is the World of yellow Stars and Solar Systems; it is but a grain of sand in an infinite Universe. Side by side with them exist Stars and Suns of white, blue, purple, pink, green and other colours incomprehensible to our senses. Their number is infinite, but they are all nothing before the other Worlds that lie beyond our Universe.

The World of Nav (see the concepts of astral and mental) includes more multidimensional Universes and Realities than the World of Jav. In the beginning, Nav was unique, but due to the constant opposition of the Forces of Light and Darkness, all the Dark Worlds of Nav were separated from the Bright Worlds.

All the legends of the Slavic peoples about the creation of the world speak of the fact that the matter visible to us (Jav) was created last. In the beginning, as we have seen, the Worlds of Prav (the worlds of the Gods) were created above, then the Worlds of Nav were arranged, and then our physical Worlds. And if the World of Humans is three-dimensional, then the Worlds that are arranged on the Golden Path have the following number of dimensions: the World of Lega - 16, the World of Arlega - 256, the Worlds of Arana - 65,536, and beyond them are even more dimensional Worlds: The Worlds of Radiance, the World of Nirvana

and so on to the Worlds of Prav.

Before the formation of the Worlds of Jav, there were only the Worlds of Prav and the Heavenly Worlds of Nav. The bright Nav is called Slav, and is also called the Blue Land and Heavenly Svarga, and the dark Nav — Hell (it should also be understood that Jav is non-homogeneous and is also divided into different regions, and within it there is also a structure intended for purification - Hell). For us, the Nav Worlds are now just the 'Land of Dreams'. They remain perceptible to some people today, but not everyone has the necessary spiritual purity for this. Occasionally, in special dreams sent to them, sleepers dream of that World, illuminated by a blue light (Slav), and were it not for the pull of the earth, the soul would not return from that sacred journey. Some only dream of the entrance to the 'Blue Land' in the form of a tunnel. Such people, upon waking, remember a special light, the source of which is unknown to them. And only a small number of human souls, living on earth, can intentionally participate in the life of the World of Slav, carrying with them vague memories from there. However, in unconsciousness or in a state of deep sleep, of which we have no memory upon waking, people visit there more often than they think.

The density or rarity of the matter of different Worlds is merely our human perception. In the Jav (physical) World, there exist such condensed Worlds that, in comparison, the density of our earthly matter is very negligible. And all these Worlds are inhabited; the senses of the living beings there are also adapted to the environment, just as ours are here. In each world, the beings that live there consider 'existent' - only their own World, and all that lies beyond the limits of their capacity to see appears to them non-existent and abstract. But besides the World of Jav, as has already been mentioned, there are also the Higher Worlds and Nav and Prav, and in the words of our limited language, it is impossible to properly describe the structure of all these higher Worlds.

Life in all worlds develops cyclically in a spiral, and in each of the great cycles, as well as in many small ones (each small spiral revolves around a larger one), similarities of the same event are repeated. The formation of the World takes place, like a spiral around an inner spiritual point to which it strives. Cycles and the repetition of time – are

the same, but not identical, and the past never returns. The interaction of galaxies and other objects in the Universe is extremely complex. During this process, a constant conversion of finer energies into denser ones occurs, and vice versa.

Every planet, star, and sun has its doubles in other realities (in Javu, Pravu, and Navu). And our visible world of condensed matter is only a shadow of other worlds, formed not from material atoms, but from particles of subtle energy.

The death of the old and the birth of the new in the Universe is a constant presence. This movement is what allows it to exist.

2. MAN

Eternal and immortal spiritual sparks (Particles of Inglia), the radiance that sustains the entire Universe, undergo their development through a multitude of forms in the lower Worlds, reaching the level of the Gods. They have great power to create living, sentient and thinking beings — their expressions. Clad in various material garments, like a cloak, they live in the 'Human Body'. Just as a king sits on his throne in his palace and governs all the activities of his kingdom, so too does the Spirit govern the life of the earthly human body. When death occurs, the Spirit (CHI - the Particle of Individuality) departs from the 'Human-form' into the Worlds of Nav.

The earthly man, or 'Man-form', is one who is born, lives and dies on Earth, and can never be reborn, for he is not the bearer of life. In the 'Man-form', everything is unique: the mind, character, feelings, and appearance. He has no free will. The actions of the 'man-form' are free according to his feelings, because his guiding will is within himself. The memory of past existences belongs only to the Spirit and the Soul; the form has no memory.A true Man is a Spirit - timeless and immortal. The nature of this Heavenly Man is that, by his own will, he is conscious of himself at every point in the Universe.

The True Man is the Spirit – timeless and immortal. The property of this Heavenly Man is that, by his will, he is conscious of himself at every point in the Universe, that he permeates everything, embraces all, and infinitely creates new forms with his consciousness. The human spirit is similar to the Spirit of the one Creator, but it is inferior in power. The further the Spirit (the spark of Light) falls into matter, the deeper the Spirit's dream becomes, the more unconscious its state is. The state of unconsciousness of its consciousness begins when it (the spark of the Spirit) takes hold of particles of darkness. Primarily due to his openness, he was 'transparent'. Now it is filled with smoke and passion and desires. Consciousness (Shared KNOWLEDGE) separates it (into the knowledge of the body, the knowledge of the Soul and the knowledge of the Spirit), and this truly cosmic tragedy was depicted figuratively by the ancients, as the dismemberment of a God. But man can and should overcome the state of unconsciousness of consciousness.

The Higher "I" dwells in the heart of the incarnate human, and in its upper right part. It is less than the smallest (a particle) and more than the greatest (a wave, which has the properties of both a wave and a particle at

the same time,

as well as the physical properties of light, see physics textbooks).

Today, the centre of consciousness is concentrated in the realm of bodily knowledge and is located in the brain, but this is only a part of the whole consciousness, which needs to be restored, which is the true purpose of human life. The consciousness of the brain thinks separately from God. And until the heart attracts the mind to itself, and masters it, it cannot teach it its secret wisdom (love). The wisest man, however much he strives to comprehend the wisdom of the Gods, will remain blind. The heart is the dwelling place of the centre of spiritual consciousness (which is why meditation focuses on the heart). Thus, the path within oneself is opened, and the gift of inner insight is gained, perhaps simply by feeling the Higher Spirit within. The connection between the mind and the heart is the foundation of spiritual work.

"*Awaken the sleeper within you, and he will awaken!!!" "When the mind descends into the heart, you see with wonder the man dwelling within you.*
Within yourself, you then find a surprising land, which encompasses all Worlds and exists beyond you".

The true man is an immortal Spirit, step by step ascending the ladder of consistent development until he attains the consciousness of absolute being, and unites with the Asuras (As of the Mighty - solar gods), and then unites with the Supreme Timeless Being whilst preserving his personality. The path of the Soul is a continuous search for a higher purpose towards supreme perfection.

The 'I' of man is a spark of God, and man's purpose in that World is to harmonise himself into unity with the Gods and to become a channel for their influence.

The Worlds of the Gods (the worlds of Prav) represent the first circle of the state of Light and the World, which is impossible to speak of in words. Only the holy, having reached the highest degree, can comprehend it in a special ecstasy.
The shadow of the first circle is the second circle (the Nav Worlds), or the energetic universe. And it is immeasurably greater than the third circle (the shadow of the second), the Worlds of manifested and fixed forms (the Jav).

The Vedic (Slavic) tradition teaches that the second circle is the spiritual-energetic World, which contains within itself an unlimited number of Worlds, solar systems and planets. From the lower, in terms of the density of their structure, which are on the border of physical matter, to the higher, where the forms of life are unusual and

beautiful. The second circle is all in motion; it has countless...

parts, and one ascends it like a ladder.

But, whilst still living in our world (the third circle), people should strive to attain such a state that they can consciously see some of its regions with their own eyes. This circle is also figuratively called the 'Ocean', from which the 'Land', i.e., our physical World, is isolated.

Often, in this conventional language, the second circle is called *the* '*Land of* Dreams', or the spiritual plane. The main task of the practice of dying consists in studying the various spiritual and soul states, as well as the state of sleep, because in sleep some remnants of the former, complete consciousness of Man are preserved. The entire Heavenly Man today is, as it were, unconscious; alongside his earthly life, he exists on several other planes: the mental (the body), the soul, and the spiritual. But after the Fall, on each of these planes he can make use of only one part of his former, complete consciousness. The study of the state of sleep and the means of preserving consciousness during it is the foundation of practical science. The state of sleep is a staircase leading to other Worlds.

To the present day, 'Man' is still at the level where he can, in his waking state, receive only a small part of the informational energy of his spiritual spark. And therefore, in the *'Heavenly* Man' who lives in the World of Yav, the integrity of his consciousness is fragmented. He has only a sleeping consciousness and a sleeping will, and does not see the wholeness of life (unlike the Gods), as if he were submerged in sleep (this refers to the Spirit). When a person goes to sleep, they are absent from the plane of earthly life; they are not awake there. In their dream, they become acquainted with the soul-energetic World. If a person were deprived of sleep, then there would be nowhere for the transforming Spirit to go, and it would not be embodied on the physical plane of energy.

And so, whilst in the spiritual-energetic world during sleep, spiritual beings experience things there, communicate, and accumulate the necessary energy for the shell of the Soul, for a further full life in that World. From this, it follows that in our dreams our second, more content-rich life unfolds, but impressions of it only seep into our waking consciousness rather vaguely. Thus, we visit the 'spiritual-energetic' World, which contains an unlimited number of Worlds, solar systems and planets. From the lower ones, by the density of their composition, which are on the border of the physical

matter, to higher ones where life forms are unusual and beautiful. The dream that we remember upon waking is the story, conveyed with the help of images to our waking (physical) consciousness at the moment we are on the verge of two states.
Thus, for most people, the slumbering confusion is a lasting result of the time spent in sleep.

From this, it follows that the meaning of life in a dream escapes the notice of the ordinary person, and the unconscious dreams then appear as trifles.

The spiritual-energetic World is everywhere; it permeates all dense matter. The person makes use of the awakened consciousness in the World of Yav. The soul consciousness in the world of Nav, when they are dreaming. And the spiritual consciousness opens in deep sleep, when, while sleeping, they do not dream. Although in ordinary people the waking and sleeping consciousnesses are still separate, they nevertheless provide an answer to themselves about certain impressions of life from their dreams. Using certain methods, one can preserve consciousness in a dream, coordinating the physical and the soulful, and live consciously as if in two Worlds. But in deep sleep, when one is focused on the divine Worlds of Prav, unifying consciousness is practically difficult.

The state of sleep is a source of living water for us; through it, we unite with our source.

In a dream, the Soul only partially separates from the body, but maintains contact with it through the 'vital informational network'. In a dream, we build a shell for the Soul. The shell must be strong so that it does not lose the contents of the Soul: emotions, experiences, and so on. And the beings in that World are always ready to take our Soul as well.

The spiritual-energetic World is everywhere. And it turns out that our Soul is this very same energy, but structured. Like energy with information.

The secret of knowledge consists not in introducing anything from the outside into oneself, but in projecting one's unconscious into the conscious. "Everything is in man; he can find nothing outside of himself." Every person, without knowing it, carries within them the fullness of all knowledge and all kinds of abilities. Until now, people have not lost the ability to draw knowledge from *the* "*infinite Ocean of the world's mind*".

Some do it by virtue of innate qualities, others as a result of some concussion, thirds on the sudden development of abilities against

their will, and a fourth through conscious work on themselves. But the concepts of chance or fate are not appropriate here; they are merely the product of an inability to see the complete picture of life.

By becoming acquainted with his '*I*', man acquires consciousness on all planes and the possibility of living *an* '*expanded life*'. And such To the 'airy', holy man, visions and conversation with Spirits are available, the possibility of visiting other Worlds, each more beautiful than the last, each more perfect than the other, but for this he must be cleansed of sins and transformed. And, if this is possible for even one person, it means that in principle it is possible for everyone.

2.1 THE HUMAN BODY AS A PROJECTION OF THE UNIVERSE'S BODY

That which is below is
the same as that
which is above,
which is at the top"
Hors Trisvetli

One of the most famous texts to address this question is the so-called Emerald Tablets of Hermes Trismegistus (perhaps a corruption of the ancient Slavic name Horus the Trisvetly):

"I speak no lie, but the truth. That which is below is the same as that which is above, and that which is above is just as it is below. And all this is, so that the miracle of birth and the development of new life may occur, arising from the One. All things were born from it, through simplification (division). The light that came forth from it is the Father of all things, the Dark - matter [T(o) Matter] that came forth from him is the Mother of all things. The interaction of these opposites creates the source of force for the emergence of new life. The Sun (light) with its breath brings about the orderly movement of the Earth (matter), the Earth (matter) feeds the Sun (light). The One and only One is the reason for all that has been done – everywhere and always. The power of the source of life was created by the One – the most magnificent of forces – and manifests itself in every corner of our reality. Separated matter and light, the subtle and the gross, are diligently connected to one another with the utmost care and respect. A thin, light celestial flame descends upon the Earth, thus producing their unity, and darkness flees far away (transforms under the influence of Light). And all this happens under the influence of the Source of Life. He is the force of all forces, because the subtle and the lightest (light) guides this force, and the heavy (darkness) is permeated by it. Thus, all things come to pass. Countless and incredible are all the life forms of our created world. I know this. This is why my name is – Hors Trisvetli."

From this postulate, it can only be concluded that as above, so below; thus, the bodies of men and Gods appear as

a kind of projection of the universal form. Even the process of the birth of human bodies is similar to the birth of the universe. I note that for the birth of a new universe, in the old reality, a combined, powerful energy charge must be formed from all the thinking systems of the old structure. This charge is impulsive, the fundamental point of development for the new universe, its space, planetary systems, and new civilisations (but this also reminds us of the formation of a sperm in the human body). In addition to this charge, as we have seen, a further phenomenon of a super-large Something, a concentrated material energy, is required above it; this serves as the material for the charge to work with (in the same way that the ovum is the material for the sperm to work with). The life-giving energy of the charge, manifested from the old reality, carries information about the life forms of that reality. Arriving in the material cloud, it transmits the knowledge of the structures and life-forms of the old universe. Likewise, the sperm carries within it the information about the structure of all the cells of the human body and, upon reaching the ovum, it imparts the knowledge of the structure and forms of our body.

In the Indian version of the Vedas, it is said that our Universe consists of fourteen planetary systems. Seven of them are: Bhur, Bhuvar, Svar, Mahar, Janas, Tapas and Satya, which are located one above the other, - refer to the higher planetary systems. The seven lower planetary systems (in descending order) are called Atala, Vitala, Sutala, Talatala, Mahatala, Rasatala and Patala (tala means – a place of dark matter).

The Vedas say:

"...the planetary system called Patala forms the sole of the Universe's foot, and the planetary system Rasatala – the heel and toes. The joints are the planets of Mahatala, and the muscles of the lower leg (the calves) are the planetary system Talatala. The planetary system Sutala is the knee of the cosmic form, and the planetary systems Vitala and Atala are the hips.

Its loins – this is Mahitala (the place of unactivated dark matter)".

The cosmic expanse, separating the worlds of Darkness from our central world, Jav, is the "indentation on the abdomen" (the navel). Next are the systems of our world, Jav (Bhur, Bhuvar), and above them move the higher

brighter Worlds. Svar – these are the worlds of Lega and Arlega; they are the Breasts of the cosmic form, the neck is – the planets Mahar, the mouth – the planets Janas, and the forehead – the planetary system Tapas.

The highest planetary system, Satyaloka, corresponds to the fontanelle on the head.....

From the above, we can conclude that the body of the Universe has everything necessary for the existence of its organs, and the human body is, as one might not find it hard to guess, a projection of the Universe, so it must contain all these organs and systems, but they naturally differ from the cosmic ones and possess other possibilities. Let us consider this in more detail based on the Slavic Vedas.

- **anus** (Lat. anus — ring) — the posterior opening, the lowest channel, through which faeces are expelled from the body. In the human body, it is the projection of the boundary of our universe with the abyss, from which waste (extinguished stars, dead galaxies, etc.) is expelled.

- **Intestines** (intestinum) — a part of the gastrointestinal tract, an organ for **digestion and excretion** in humans. In our universe, the intestines appear as a projection of Koschei's realm, who perform the same functional duties but now on a wider, universal scale (they finish everything that the realm of men (the stomach) has not completed, and cast unnecessary sediment into the abyss). Since the intestines have an appendix, this is the origin of the legend that Koschei's death is at the top of a needle.

- The **sacral plexus** is located in the groin area of our body, and has a triangular shape [this is where the 'Source' chakra is located]. It projects from the Worlds of Unroused Darkness, containing reserves of hidden power (Hindus call it Kundalini and are constantly trying to awaken it, but this is dangerous).

- **The liver** (Lat. hepar) is a vital, paired internal organ of the human body; one of its physiological functions is to cleanse the blood. In the universe, the liver is projected onto the Hell Worlds, which are thus designed to cleanse the organism of the universe. The temperature of the liver is a whole degree higher than the temperature of the body's other organs (this is why it burns – pečenj-Russian). In the universe, the Hell Worlds are considered hot, as souls are purified there by fire.

- The **stomach** (Lat. ventrículus, gaster) is an organ located between the oesophagus and the intestines. It digests ingested food, and within the stomach, a transformation of one type of energy into another takes place, which is so essential for the human body. The stomach is a projection of the world of Human Life [Lunar Humans] into our body. Humans, like other beings of our world, perform the function in the great universe of transforming various types of energy into others. Taking in coarse energies with our food, we convert them into subtle ones (mental, etheric, emotional, etc.). The solar systems, with our Midgard Earth, are as if located at the bottom of the great universe's stomach and are then periodically exposed to the influence of Koščeja's Kingdom (as we know, various enzymes periodically penetrate from the intestines into the stomach, which can cause sores and the death of certain areas (this happens both from improper stomach function and from external influences, and even from the phase of the moon)).

- **The lungs** (Lat. pulmo, Greek: pneumon) are paired organs of aerial respiration in humans. The lungs are situated in the chest cavity, near the heart. The right lung consists of 3 lobes, and the left of 2. Gas exchange takes place in the lungs. In the great universe, they are corresponded to by the worlds of the Legi (from the word 'light' – airy; the Slavs were not familiar with the term 'angels' as it is a Greek name, and they called these creatures the Legi, hence the names Oleg and Olga – meaning 'Leg'). These worlds are also paired, and it is customary to call them the Dark Legi and the Bright Legi, but as we can see, the correct terms are left and right. In these worlds, the function of exchanging spiritual energies that flow downwards and upwards takes place.

- **Bronchi** (from the Greek Βρονχος — "windpipe", "trachea") are the organs of respiration in humans. The right main bronchus is thicker and more vertical than the left. In the universe, these are the paired worlds of Arlega. They are the conductors to the higher worlds of Arana.

- **The heart** is a fibromuscular organ of the human body, which ensures the flow of blood through the blood vessels. It is the mover of our body. **The heart** is a projection of the World of the Highest Gods, who descended lower to help those who suffer. In the Book of Light, it is spoken of as follows: "*Some of the Highest Bearers of the Spiritual Legacy of our Universe, in their goodness, descended and ordered the World between the Worlds of Arlega and Arana, thus*

close to those who need help to order their own world". In the blood of our bodies, there are certain cycles of rotation, and so it is no wonder that our ancestors appealed to the Gods with the request that "*the wheel of life should not cease to rotate*", for otherwise the world would die. In the "Veles Book" it is said: "*And to PERUN, the thunder-holder, god of battle and struggle, he said: "You empower phenomena, do not stop the Wheel from turning!..*" And indeed, when the heart stops, and consequently circulation in our body ceases, our body, just like the body of the universe, dies. And the fact that all of the above makes sense is also borne out by the Old Russian name for the human chest –"**Persi**", which literally means Perun's Radiance, hence the brooch-like amulets, those worn on the chest.

- The Mouth — a bodily opening of a human through which food is taken in, breathing occurs, and sound waves are produced. The Mouth and Throat are organs designed for Oranija – in the universe, they are projections of the Worlds of Aran, which communicate with the abyss.

- Eyes - they are the projection of the World of Radiance. Literally: The Eye of CHI [Particle of Individuality], or, in another way, the Radiant Eyes.

- The forehead - is the projection of the world of Nirvana.....and so on to the higher worlds projected on the top of the head (to the fontanelle, the projection of the abode of the God Rod) (the word steel is derived from the forehead, and especially hard and strong was Bash Chelik, the materialisation of the essence of the dark forces).

- The spine in the human body is the Projection of the central ray of the Great Universe, or as they say, the 'Golden Path of Spiritual Ascension' (the trunk of the world tree). Through its channel, the soul of a dying person travels like a tunnel, leaving the dying body and exiting the Small Universe – the body – into the great cosmos. In a state of clinical death, people describe this process as moving through a tunnel towards a light.

I would also like to note that the female reproductive organs are projections of the Gate of the Worlds, which they called BABA, so that the woman, after giving birth to a child (a son), was also named baba after this event.

In general, **the Slavs treated their physical body with great care**, feeding it correctly and properly. After all, the physical body was considered a temple of the Soul and Spirit, and it had to be nurtured, so it was impossible to use cigarettes or drugs

which deprive one of reason. From this, our Ancestors possessed a reliable and certain Strength, which was the core of inner strength. And then, all that was futile departed for ever, and none of them mourned in vain, but desired only a healthy life for self-preservation.

2.2 STRUCTURE OF THE HUMAN BODY

9. The Spirit
8. Body of the Highest Form - The Spirit PRAV (The Divine in man)
7. Body of the Soul (Intermediate for communication between the Soul and the Spirit)
6. Body of the Flesh
5. Creative (thinking) - Soul SLAV
4. Stellar (astral)
3. Dimensional (energy channels)
2. Jav (physical body) - The Jav Body
1. Protective (aura)

Will – The power of the 'I' force governs all bodies.

Descendants of the Great Race in this life should never form dark, mindless and chaotic Images in their heads, that is, to shape the Realities of the Dark World, in which evil and cruelty, parasitism and idleness, lies and deceit, fear and faithlessness, oppression and the end of the world manifest. The main thing is – do not create dark kinds of beings for a new Shaped reality. For this not only destroys the peaceful Living reality created in the Pure Soul, but it also destroys the man himself who created that Dark World, which leads him to the gates of Hell after death.

The Slavs distinguished three states of bodily systems:

Balance – this is **RA** (light, radiance), that is, in the system there is a dominance of light over matter and it progresses.

Darkness (Mračnobesje) - this is when Matter exists without **Ra** (light), i.e., in the system, matter dominates over light and it degrades.

Stagnation (peace) – this is when light and matter are equal in the system, and neither element prevails. The system is without movement.

2.3. COMMUNICATION WITH THE BODY THROUGH FLOW LIFE.

Our Ancestors knew that to reach the Higher Worlds, following the Golden Path of development, it is necessary to observe certain rules and laws, so that harmony is not disturbed and energy is not lost, but is instead accumulated. Among these rules was communication with one's own body throughout life.

They knew that in life, a person should not discard anything related to their body (examples include hair, blood, saliva, urine, nails, semen, and the like).

For example, at a person's birth, their placenta was formerly buried on the doorstep; and in earlier times, it was dried and kept as an energy amulet until the person's death, at which point it was burnt along with them.

If a person has had an operation, then everything that was cut from them should be burnt on a pyre, including dressings bearing traces of blood, pus, etc.

Nowadays, energetic connections to the body are often used; for example, during childbirth, umbilical cords with a strong life force are removed and from them various 'life-force' ointments are made, which are used in the treatment of patients. This is why **it** is **important not to leave anything in the hospital that could drain the child's energy, and why it is better to give birth at home and, if possible, in water, as it never forms radiation points that could affect the child's health**.

The following is an example from the book by J. G. Mizun, "Biopathogenic Zones – The Danger of Illness"[(5) pp. 69-70]:

"*Solovyov S. S. reports the following. There is a saying (advice): 'Do not throw away your hair, a bird will carry it to its nest, and your head will ache*'. Such a belief exists among many peoples, including Russians, Latvians, Chinese, the peoples of Indochina and others. It was published in a special collection of Latvian folk songs, in which the following verses appear:

"... I climbed up the hill, My legs slipped down.
All my life I cut my nails, I throw them far away, I don't keep them...".

How are we to understand this and other friendly advice and warnings? In this case, the explanation of the idea is that a radiation (via a special radiation), and at the same time an informational link, has been preserved between the former owner of the hair and the lost hair. In fact, why not, especially if it exists between a living object and its inanimate photograph. So, we will assume that such a connection exists. How it works, obviously none of us knows for certain. One thing is clear: it happens through the informational field that permeates the entire Universe. The former owner's hair ends up in birds' nests. Birds build their nests at the intersections of biopathogenic fields or on the fields themselves: they are comfortable there, as are ants. This means that the object you are connected to by radiation and information flows has entered a bioactive zone, which is biopathological for a human. From this zone, radiation travels to you along the existing radiation-information channel and strikes your body at regular rhythms. It is as if you yourself have entered a biopathological field. This is why you get a headache, as is suggested by popular belief. The consequences of losing one's nails should, obviously, be explained in the same way (at our current level of knowledge, this leads to problems). But in the latter case, not only does one get a headache, but processes also develop within the body, leading to a loss of coordination in old age, as is sung about in a folk song. If we continue the discussion about hair, it is a mistake to assume that it must not be burnt. **It should be burnt**. It is advisable to keep your hair and nails in plastic bags until Ivan Kupala (KUPALA), and on that day to burn them all in a fire. "*In the last resort," he says, "you can also throw them down the toilet, as the signal from the bottom of the water tank has never been detected*."

Incidentally, it should be borne in mind that the same applies to liquid excretions

of a person, especially urine and saliva. Once they are in a biopathogenic field, they can have an adverse effect on you through radiation. It is no wonder that there are various spells concerning these secretions. In this way, by wetting the envelope glue with your saliva, you are sending your saliva God knows where, risking your health in the process. Experts have, without a joke, established that people who do this job systematically suffer from headaches.
It is better to be cautious and not do it. Especially as, on top of everything, it is unhygienic.

In this respect, the same can be said of a man's sperm during his lifetime. As a rule, it is not used rationally, but our Forefathers knew this and looked after their health, channelling their strength towards continuing the lineage. Likewise, mindful of the health of their lineage, they did not permit women to terminate a pregnancy. If a woman terminated a pregnancy without her husband's consent, she was banished from the clan, and the children would remain with the father.

The adoption of foreign legislation, whereby children remain with their mother upon divorce, undermines the institution of the family. There are many divorces, and the fundamental battle has been lost, namely that the man is the head of the family and bears responsibility for it.

3. THE WISDOM OF THE TRIBES F THE GREAT RACE

"*Ancient Wisdom is known for this, not to rule and command over anyone, but to build new proud other clans. Ancient Wisdom has always been known, to understand one's Life Path, and to pass it on to one's descendants*."

Therefore, the philosophy of the Great Race Clans – in many respects is based on **the science of Dying** [**U** - connection, **MIR** - world, and literally means "establishing a connection with worlds, with dimensions"]. **Dying is a Spiritual concept. It is a transition to the next level of self-awareness**. When a person learns the Wisdom of the Ancestors, they ascend to the next level in their Soul's (mental) and Spiritual development. Having completed the nursery level programme, we ascend to the next stage of development – school. We die as pre-schoolers and resurrect as schoolchildren, conscious of ourselves. Having mastered the school curriculum, we die as schoolchildren and resurrect as students, and so on and so forth, becoming ever wiser and more mature. That is right, in accordance with the Vedic teachings of our Forefathers, people incarnate in the world of Jav, undergoing training here with the aim of gaining experience and knowledge for their further development in the Higher Worlds. That is to say, a person's earthly life in the worlds of Jav, figuratively speaking, is merely the first-grade schooling of the infinite system of cosmic education. The family and the Rod, into which a person is born, is their group (class—first, second, third, ...) of learning, and upon being born – becomes a 'newcomer', who must then learn the science of life. And those who die, having been eliminated from the group, pass to the next – the second grade (the World of Lega). However, not everyone succeeds in reaching the second year and is reborn in the World of Humans (this can happen on multiple occasions), and gross violators of the law can be sent for training to a special school – the Worlds of Hell.

In each class (group), there is a class monitor or guide, who is responsible for all the students and their training in all subjects – he is the God – Patron of that Tribe and he can be addressed with any questions.

The life plan is compiled by the Goddess Makosh (who weaves the threads of Fate with her daughters, Dolya and Nedoly), who is obliged to ensure that a person cannot avoid all their tests and exams. There are also optional subjects that one can choose for themselves.

In addition, every person has a teacher from a higher class (the next one from our Higher World) who helps them – this is their Leg Guardian. The other Gods are teachers of humankind, each in their own subject.

At the end of life, when a person dies, the *'teaching* council' decides his fate of passing to a higher World, or, as our Ancestors said, he passes through three courts: the court of Conscience, the judgement of the Ancestors and the judgement of the Gods, where he must pass tests and checklists in all subjects and, most importantly, the profiling exam based on the Lessons (Urok), a task he receives when the incarnated Soul passes through the Star of the Heaven of a particular God-Teacher, whose subject has been designated as his main one. It is no wonder that our Ancestors said that the Star through which the Soul passes at birth determines its Term (Urok), or Destiny.

Knowledge elevates a man's Soul to another level of consciousness. We call this a change of Measure (dimension) – the World. In this way, dying is the unique transformation of a man in the Flow of the Life of Time in different worlds, and 'Death' is the complete and final loss of the Soul of the body in which it lives upon its transition from one World to another, and literally means in translation from the runes 'Change of the Measurement (Dimension) of Creation'.

There is no limit to the development of human consciousness. Philosophy, or the Wisdom of the Ancestors, helps the Pure Souls of the Great Racial Lineages to rise above, not in relation to another man's reason, but above their current position.

There are natural forces that govern a person's consciousness and behaviour. The Body is governed by the Soul, the Soul by the Spirit, and the Spirit by Conscience.

"Conscience – this is the common Message of the Human Soul and the Bright Gods". It is as if the wisdom in the Soul interacts with Heavenly Truth. Their lasting, harmonious relationship is called

Conscience.

"*If the People of the Great Race neglect their Conscience, then they are overcome by unrest, weakness and illness*".

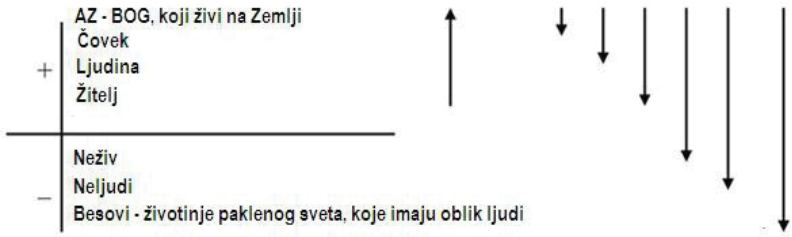
Our Forefathers always strove towards the Gods and thus managed and controlled the Power of Spirit and Faith. They were never governed by the Forces of Instinct and Feeling – after all, that is **the animalistic level** of governing the Soul, and our people are Spiritual, Spirit-filled. Therefore, **the Slavs** are **governed by the power of the Spirit**, and all other Governing Forces are controlled by it.

The relationship of the governing forces is arranged as follows:

9. The Power of the Spirit and Faith – The Spiritual Man.
8. The Power of the Mind and Will – the Spiritualised, Intellectual Man, who creates with the help of the Spirit.
7. The Power of the Soul – Soulful. It is distinguished from the Spiritual by different levels.
6. The Power of the Word – Creative.
5. The Power of Thought – Thinking.
4. The Power of Will – Volitional.
3. The Power of Reason (intellect) – Rational, Intellectual.
2. The Power of Feeling – Feeling, Sentimental.
1. Force of Instinct – Instinctive (lowest).

The Souls of the Great Race's lineages were always governed by the forces of the ninth level, but with the adoption of Christianity, the Slavs and Aryans fell to the 3rd and 4th levels of the Governing Forces. Whoever managed to escape receiving Christianity was on the 4th level – he was Willful.
The Communists, in their time, desolated the Souls of the Slavs even further, reducing them to the 2nd level of the Soul's Governance Forces. And modern rulers, using television, are lowering the level of a person's Soul Governance to the very lowest form of influence – Instinct (some even lower it further – to the level of an animal).

Types of people depending on the governing forces:



- **AZ** (AS) - a man who has reached the level of the Gods.
- **Human** – (possesses an Individual Particle – this is the Spirit temporarily located in a physical body) is a transcendental being, governing the eighth and ninth levels. He is spiritual and immortal. His Soul continues to develop after death in other worlds.
- **Human** (Lunar Humans created as a result of cloning on one of the Moons) – up to seven governing forces operate within him. He is aware of the essence between life and death, but he does not have a Spirit (therefore, after death, his Soul can dissolve).
- **Resident** (instinctive) – governed by the force of the three lower levels.
  A three-hearted man, who lives for material concerns.
- **Non-living, Non-humans** and **Demons** – representatives of the dark forces and their descendants who do not undergo Spiritual Rebirth. They renounce everything that does not conform to their conception of life. A person can also degrade to the level of demons; in this case, they lose the system of reincarnation and thus become a demon – mortal (i.e., they become a Koshchei, a Bash Steel), and it then becomes problematic for them to ascend. **Only the shell of the matrix remains of the Soul, and it can then slip even lower and disappear into the darkness of the un-awakened** (not yet awakened). **At first, it loses its Consciousness, then the Spirit departs, and finally the shell of the Soul shatters**.

Most people are governed by the Force of Instinct and Luck, and for them these are

Feelings. Outwardly, it is a man, but inwardly a non-human – a dweller or a human. He is passive, living on an instinctive level. He fulfils his work or another's will and never acts of his own accord. This is a man-machine, forever in a sleepwalking dream, i.e., in exhaustion. Feelings are his only means of communication with his psyche (consciousness). He can respond to feelings by showing only the corresponding needs. In all his actions, he is guided by purely animal needs.

They consider manifestations such as the desires of others, anger, self-love, usury, lust, and so on, to be their ideal. **Our Ancestors called them letari (the mentally limited), that is, the lowest form of slaves, and their descendants are already proletarians**. Proletarius is from Latin, meaning – work well, a mindless slave, who is capable of procreation.

Such a type finds great satisfaction in getting drunk. In such a state**, the** closest **Governing Power** to manifest within him begins to do so **– Feelings**. He is able to love on the level of an animal, for his mind is subject to instinct. This is an instinctive man, but **he is not a man in the true sense of the word**. The Bible compares such people to beasts. This is also spoken of in the Revelation of John the Theologian, chapter 13, verse 18:

"**Here is wisdom. Let him who has understanding calculate the number of the beast, for it is the number of a man; its number is 666**." Although the number 666 means (6+6+6)=18=1+8=9, the number of harmony, and has nothing to do with beasts. Such a man is only like an animal in his desires.

4. Understanding the Phenomenon of Life and Death among the Slovenes

4.1. ONE MUST LIVE IN SUCH A WAY THAT ONE CAN DIE WITH DIGNITY

How should a man live in the World of Jav, so that he may be comfortable when he passes into the World of Nav. A man comes into the World of Jav to learn lessons and to incorporate new information into his soul, which he will then pass on to his descendants. In addition, a person must accumulate as much energy as possible for life in the higher Worlds during their lifetime. What are the ways of conserving and replenishing energy?

A few of them:

First:

As is known, a person's unique Energy Field and energy body can serve various purposes and be directed towards both Good, Creativity, and Health, as well as towards evil, destruction, and illness.

Healthy children, left to their own devices, are always on the move; watching them, one gets the impression that they have nowhere to direct their energy, but in fact, this constant physical activity and play are necessary for the growth and development of all the body's systems – it is their natural need. With age, this need diminishes and, after all the systems (all the bodies) have been formed, energy is expended mainly on maintaining an optimal physiological state (corresponding to the age of 20-30) and on preserving balance.

Approximately after the age of 43, a person passes their 'Energy Ceiling', their peak and optimal physiological state, and begins their 'descent from the peak'. Now, to maintain their former vitality, they must 'climb higher', expending more and more

and more energy. This can be compared to a campfire: in childhood and adolescence, a person warms themselves by a campfire lit for them by their parents and Ancestors; this fire is fanned and burns brightly on its own energy. But, sooner or later, the 'fuel' runs out, the fire and warmth diminish, 'ember and coal' appear, and it becomes necessary to seek 'firewood' and preserve the fire. In our case, the campfire is life. This is the usual scenario of the general narrative, and no one escapes it.

A comfortable fuel supply is therefore only sufficient for 43 years. The battery then runs out. From then on, everything is self-sustaining. Sensible people plan for this situation in advance, even before the age of 43, whereas those who do not will suddenly shut down after 43 years, exiting Java. Some even make a suicidal leap from Java, having lost the meaning of life.

The most precious thing for the Descendants is information. And information is recorded on 'media'. **The information carrier is the Soul**. That is to say, **the content of the Ancestors' Soul is the reward for the Descendants**. Through the Consciousness, the Descendants copy this information onto their brain-USB flash drive (intuition).

Figuratively speaking, one could say that each generation is its own 'hive'.

It turns out that after death, everyone, like a bee, carries 'honey' to their own 'hive'. And then, from their 'hive', they feed their own 'bees'.- their descendants. In doing so, 'strangers' do not have access to personal data from another lineage in a direct connection through the Consciousness. And a lineage can be enormous and turn into a nation. However, it is possible to retrieve information from another lineage – this is demonstrated by 'hackers', who are more often depicted 'remembering their past incarnations'. But not everyone remembers their past lives; most such researchers gain access to someone else's database. This is easy to verify. It is said that the body can be different in each life, but the eyes necessarily remain the same. This sounds logical, as the Soul is the same, and the eyes are the mirror of the Soul. Furthermore, we constantly hear that several people in past lives can be the same historical figure.

Let us recall the basic sources of energy supply: air (breathing), food and water (nutrition), energy fields (heat, light and other, less studied, but no less important sources), and special exercises. All of these sources have already been discussed here previously.

Now is the time to consider the specific states and actions that lead to a loss of energy, which should be avoided at all costs:

• In communication with people, you should always try to attune yourself to goodness, goodwill and understanding. There is always a path from Soul to Soul.

• Try to find a Soul that is spiritually kindred to you, - you will easily recognise such a person: with them, it will always be pleasant and peaceful, you will always have topics for conversation, it will never be boring with them, you will always be able to reveal your deepest thoughts and do anything for them. Cherish those relationships; if you meet such a person, it is a great fortune, and if such a person is a relative, then the happiness is doubled.

• Try to have more free time to spend in the company of people who are close (kindred) to you in spirit, in the way they think, and in Faith; do not visit or remain in establishments where you feel restless, uncomfortable, or uneasy, where you are cramped or offended.

• If you have to speak with an unpleasant person, or you have been offended (at work, in public, in traffic), - smile, speak quietly, slowly and calmly, and never get into arguments.

• In public, or in dubious public places, put up an energetic shield. Imagine that you are surrounded by a clear, impenetrable sheath (in the shape of a shell or a ball), from which all external influences in the form of thoughts, radiation, pathogenic factors, and pathogenic particles are repelled. You should imagine isolation from the environment in any available form or

form.

• Try to spend more time in Nature.

• An important factor in preserving energy is living in joy, because **Ra** - that is, radiance - is giving. In other words, a person who lives in joy radiates positive energy, imbuing the space around them, material objects, and so on, thereby improving their environment and accumulating energy.

Below are the main ways in which energy is lost. Loss and the pointless wasting of life energy:

• Any illness, whether physical or mental.
• Constant, prolonged or chronic.
• Excessive physical or emotional stress (experiences, fears, anger, rage, fury).
• Prolonged inactivity, passivity, boredom, laziness, prolonged daytime sleep.
• Overeating, consuming poor-quality food and water.
• Internal mental re-experiencing ("replaying") of the day's emotional events through an internal dialogue or conversation. In this process, negative events are seemingly relived, and can develop and grow.
• Empty conversations, arguments, gossip and intrigue.
• Negative environment (company, shows, books).
• Negative living conditions (social, environmental, climatic).
• Harmful habits (computer games, drugs, smoking, alcohol consumption, and the like).

Furthermore, it is essential to live "**In accordance with one's conscience and in harmony with Nature**". Why is this connection with Nature so important? Because by treating Nature well, a person builds a unity with Nature (by planting new trees, caring for sick animals, creating a bird feeder for example, restoring the populations of animals, plants and birds listed in the Red Book,

gathering a reasonable amount of medicinal herbs and so on) leaves an energetic trace in the form of good deeds, which Nature remembers and returns to man many times over, when he needs it – during his life or after his death.

Secondly. The next important energetic task a person must accomplish here on Earth is to earn for themselves a body of Glory; in other words, **they must make a name for themselves in life**, so that after their death, people speak and think well of them, especially their relatives, who remember the person more than anyone else. It is not said without reason: 'Say *only good things about the deceased, or nothing at all*'. That is to say, to avoid speaking ill of him, if a person has behaved unworthily in this life.

What is Slava? It is a very ancient term. To this day, the Cossacks have **a 'lava'**, a great flow of people (a volcano also ejects lava). And so, Slava signifies joining the general flow.

Our ancestors celebrated and celebrate their Gods in Hymns – Pravoslavnaya (the latter word, in the future within Christianity, took on a different meaning – 'to celebrate', and its very meaning was naturally altered). Why 'prav-o-slavni'? Because the Slavs praise the Gods from the World of Prav. For example, in the Hymn to the God Rod, there are verses such as: "**Great is our Rod - the Begetter! We listen, calling to you! May you be praised and thrice-praised!**".

In the 'Veles Book' it says: "**And we have the heroism of our ancestors in our lives, therefore we are called Slavs, because we glorify the Gods**".

Even our names often contain the root 'slav'.

From the above, it can be seen that for Slavs the material component is not important, and **Slava** is **a** unique **energy** that a person receives both during their life and after death. It is no wonder that they say: "*He is bathed in rays of glory*". And this tradition of earning oneself Slava

exists both in Vedic Orthodoxy and in Christianity, as well as in the communist era and right up to the present day (in 'underdeveloped' capitalism). The energy of Glory, in particular, manifests itself during periods of war with enemies. Even when a person is, under certain circumstances, deprived of the right to Glory (the most important one), they still carry out their duty.

In doing so, a person creates for themselves the so-called Body of Glory. Here is how this is interpreted by the 'Engar or Mystico-Magical Dictionary':

"**The Body of Glory is an energetic body, which can be obtained as a result of spiritual evolution. One who obtains the 'Body of Glory' is able to translate matter into energy and move freely between the Worlds. The Body of Glory is the ultimate stage of the Spirit's incarnation in the physical World**".

This means that the "Body of Glory" is an energy with a high degree of saturation with Light (as is everything in the World of Glory). In this body, the Spirit receives the universal "shell" for the World of the Light Nav (Glory). And in the World of Yav, there is nothing more for him to do, although travelling through all the Worlds is possible. This includes, in that sense, the World of Dark Nav. Thus, it seems that Jesus also visited Dark Nav. This is mentioned in 'The Descent of Jesus Christ into Hell'.

Hence the multitude of heroes among our people, whom we remember: we compose songs, epics, erect monuments to them, write books and so on.

Therefore, for **the BODY OF GLORY** to be constantly sustained—an important matter for a man who lives in the World of Jav—is the birth of healthy offspring, who, remembering him, will glorify him for centuries (from generation to generation).

Among the people, there are also those who, having lived their lives (unfortunately the majority), were unable to earn a body of glory for themselves and say: "We lived our lives, but nothing is remembered of us", that is to say, there are no **glorious deeds**.

Furthermore, you should not think about bad people (television, radio and the press constantly direct our thoughts towards them), neither during their lifetime nor after their death, because you are giving them your energy. Think of your Ancestors and your Gods, and you will become energetically stronger and happier throughout your life.

It is important for a person to honour their Gods and Ancestors with Orthodox services on feast days and days of remembrance, thereby giving them their energy in the Higher Worlds, which will then return to them a hundredfold.

As has been said before, do not create chaotic and negative images. With our Ancestors, Thought, Image, Word and Deed are interconnected. Therefore, always try to control your words and see a task through to the end.

In the past, the Slavs did not ask their Gods for anything; on the contrary, through pravoslavljeniye, they gave their energy to their people so that it would accumulate. But they knew that if a difficult year came, the Gods would help them.

There are also those who earn so-called 'bad renown' through all manner of crimes against humanity, but this renown (read: energy) does not benefit the person; it drags them to Hell, or in the Christian tradition, to Hades. In this sense, there is an even older energetic rule: **do not let evil go unpunished, because if you do, it will not go unpunished – you then become an accomplice to that evil**.

In life, one must develop one's self-awareness; we are duty-bound throughout our lives to form a programme within ourselves, recognising our true 'I' (the Spirit). This is discussed in more detail below.

From the above, it follows that **a person arrives in the World of Yav, accumulating energy through their good deeds, which will enable them to develop further, to walk the Golden Path of development**. An example of positive development on our Earth can be the Saints (the Bright Ones), who during their lives gathered enough energy that they even had an aura above their heads

had a certain halo.

In this sense, the legend that people who had gathered enough energy during their lives would burn their material body with a mystical fire and depart for Slav is not surprising, and some could apparently even reach Prav, that is to say, skip a step in their development.

4.2 UNDERSTANDING THE PHENOMENON OF LIFE AND DEATH

Speaking of our Ancestors, it is reasonable to pay attention to their names; they can tell us a great deal about the character and nature of the people's thinking. Who else, apart from us, has names such as Faith, Hope, Love and others, which confirm that our ancestors reflected deeply on all stages of human life, on all aspects of the soul and heart, and also on death. We know that in the World, everything is interconnected, but to varying degrees of strength. Names contribute to the creation of thought-forms, special clouds. In doing so, an energy-information cloud envelops its host. The name given at birth is mentioned and spoken many times. 'Glory' is attached to this name. A glorious name leads the masses of people after it, and it determines its bearer to behave in the way prescribed by that name. A name was not given just for its own sake, but with intention. The frequency of the space was even calculated on the date of birth to determine the newborn's predispositions for a trade and their potential intelligence. The composition of 'space' was also constantly changing. After all, every day and hour, the position of all the stars, planets and objects changes in relation to every point in space. Nothing stands still in our living World. At birth, a child starts out in unity with space. Resonance was achieved later, by repeating the characteristics of space's frequencies. This usually happened on each birthday. On such days, a resonance occurred between the inner frequencies of the person and the external background frequency. Some did not recognise themselves as being quite all right. This is because the 'stuck-on dirt of Nava' had fallen upon them, and it can be experienced as one's own, one's birthright. And it is painful to remove. Something similar happens on the day of birth.
Clearing the attached 'Nava' dirt. Only if strongly integrated dirt falls upon an already formed body can regeneration occur afterwards. "Old age" sets in in strange places, a loss of form – the body cannot remember what it was like before the accumulation of "dirt" and what it ought to be. And rejuvenation is best performed on the day of birth. Apparently, to this

For this purpose, the best friends were invited and they prepared the best food for the celebrant. Friends would celebrate the birthday boy in unison, invoking the energy of the Ancestors for him. These good wishes would frequency-saturate him on his birthday and, at the same time, cleanse him of the 'dirt' of the Dark Nav, which had accumulated over the year. He would then enter into resonance and strengthen his life's vibrations. And the quality food allowed the tissue to regenerate. To everyone's delight, the recovery would be successful. Youth would then return. And now everyone thinks that on their birthday it is best to get drunk on alcohol and engage in danger and madness. At the same time, to blacken the Soul with indecent acts.

It should be added that they always took care to give their children the names of famous, respected ancestors. What did they hope to attract to their newborn offspring by this? In this way, the descendants could resonate throughout their lives with their greatest forebears. The connection, or what we might call conscience or intuition, worked more powerfully.

All ancient peoples had their own runic scripts, and their existence is attested to by many sources in the chronicles of other nations. A vast number of facts suggest that the Slavs had a script not only before all Western peoples in Europe, but also before the Romans and Greeks, and that the spread of literacy went from them westwards, rather than the other way around. Our Forefathers tried to fit their lives into the harmony of the cosmos in the best way possible, a part of which they themselves were conscious. The latest research by scientists gives us reason to believe that the ancient Slavs carefully observed the movements of the stars and planets and used their observations, not only for orientation at night in the forest. Our Ancestors were familiar with the zodiac system; they knew the influence of distant constellations on human inclinations and, thereby, on their destinies – and they tried to live in accordance with the rhythms of the Universe, aligning all their endeavours with them. In the view of the ancient people, a man moved along his life's path, not quite as one might move along a mountain path, gradually approaching the summit. Everything appeared quite different in the perceptions of our Ancestors: **a man would disappear on one level and reappear on**

another, with a new quality. Therefore**, natural biological death** was **not regarded by our Ancestors as the final death**, the complete disappearance of the person. Death, like all previous events, was merely a transition to a new quality, when the body was destroyed, but the immortal Soul with the Spirit remained intact. Furthermore, it could return, entering a newborn child. This is why they always **tried to give children the names of celebrated, distinguished Ancestors**.

The ancient Slavs believed that birth, as well as death, breaches the invisible boundary between the World of the dead and the living (the mother's reproductive organs open the gateway to the Between-Worlds) and therefore, to avoid various dangers during the transition to the other World, they began to prepare for death whilst still alive. We now dislike thinking and speaking about death and usually avoid the subject in everyday life. The attitude of modern people towards the mystery of death is a twofold one: on the one hand, they would like not to know or think about it at all, but on the other hand, we try, by contrast, to penetrate this mystery, to strip it of its unknowns. And our ancestors strove to 'master' the phenomenon of death, to make it more understandable and accessible. This desire of theirs is reflected in the vast multitude of stories, myths, and rituals (funerals, mysteries, fairy tales, and the like).

Thus, death was incorporated into life, which is how it became one of the goals of human knowledge of the world of life and was no longer so alien. That is why all Slavs, in order to become acquainted with the World of Nav through various mysteries and rites, submitted to the ritual of 'temporary death' and 'resurrection'. This was carried out absolutely seriously and with everyone! For example, for boys, a closer introduction to the World of Nav was conducted during the final rite of the warrior initiation ritual. Initially, the priests would send the boys' consciousness into the World of Nav, performing a special rite of entry into the 'other worlds' (the afterlife). The subjects were laid on their backs on the ground, and no one was permitted to speak to them, except for the priest conducting the ritual. After the encounter with the dead

For the Heroes of the Ancestors, their consciousness would return to the World of the Living. For girls, such a rite was performed when they dedicated themselves as Vestals, and they would fall under the protection of the Goddess Vesta. They would secondarily touch the World of the Dead when they became brides. The girl died to her own clan and was reborn into her husband's. The wedding veil symbolised this death, as the inhabitants of the World of the Dead are invisible to the living, and so the bride should not be seen by anyone. Breaking the wedding taboo would lead to misfortune, even the untimely death of someone, because in doing so the boundary was violated and the World of the Dead would 'break through' into our own, threatening unpredictable consequences. After all, nothing happens to a person by chance. **Everything that occurs is a sign from the Gods**.

Later in marriage – each time a woman gave birth, she would seemingly leave the World of the Living – she 'died' to everyone, even bidding them all farewell, and then, after giving birth, she would, as it were, come back to life.

If someone were to suddenly injure another – it means that evil Spirits or Death itself are ready to take possession of them. Even a traditional Serbian funeral contains a great number of rituals, which are intended to pay the deceased their last respects and enable their resurrection into a new life.

At the birth of a child, they would approach all the natural elements. Upon leaving this world, a person would bid farewell to the elements. Sensing death's approach, an old man would ask his sons to take him to a field, bow in all four directions and say:

"Mother Earth, forgive and accept!
And you, beloved bright one - father,
forgive me, if I have offended...".

Then he would lie down on a bench in the corner, and his sons would remove the earthen roof from the house over him, so that the Soul could more easily depart, and not torment the body.

"All Slavs, right up to the Frozen Sea in the north, knew that care for the human body is important for the well-being of the Soul. In life, the Soul and the body are a single whole. Just as water fills the earth, so the soul lives in the body. But even after the destruction of the body, the secret connection between its remains and the Soul remains. By burning the corpse on a funeral pyre – and the Soul, purified by fire, then ascends easily to the heavenly vault. There, mother and father await their child, there a friend finds a friend, there all differences end and – every dream is realised. If the body is left as prey for birds, beasts, and worms, the soul will then wander incessantly near the place where the person died. Deprived of its rites, it will seek revenge not only on the perpetrator of its body's death but on all people without distinction.
The soul of a man whose body has been thrown into the water follows it, and woe betide the one who, finding such a body, does not place it on the pyre or bury it in the ground. A buried body frees people from the soul's vengeance, but in a different way to burning. **In the earth, the Soul remains oppressed, not allowed to break forth into the living light of day, nor under the starry lullaby of the heavens. Like a helpless babe, like a beast in a snare, or like a slave bound for ever, so is the powerless, motionless Soul of him whose body is buried in the earth**. In time, the subterranean cold and darkness consume the Soul; the longing and hunger for daylight drain away all hope, and it, dissolved, goes out like charcoal under ash, forgets itself and freezes forever in earthly peace. This is why the enemy nowhere grants his foe the reward of a burial**. Therefore, it is better to die in battle than to die as a slave and be deprived of the pyre**. The Rasis carefully dispose of the enemy's body, lest the wandering Soul take revenge by turning into a bat, lest it suck the blood of babies, or bring them unpleasant dreams.

How did our ancestors imagine their world? Scientists write that to them, it looked like a large egg. In the centre of the Universe (in an energy-information sense, as every world occupies the entire expanse of the universe), lie the Worlds of Jav and our Earth. Above are the Worlds of Nav. To reach them, one had to cross the boundary that surrounds the Worlds of Jav. Around the World of Jav are the numerous Heavens of the Worlds of Slav and Prav. Our ancestors believed that any of the heavens could be reached, in accordance with the World Tree (the Golden Ray

the soul's ascent is the tree of that wood), which connects the Lower World (Hell), Earth, and all the Heavens. The Heavens (not the beses) were considered by our ancestors to be the Highest Worlds, where the heroes-ancestors go after death. This wondrous place is called 'Irij', 'Virij'.
Some scholars suggest that the modern word 'Paradise', associated with our understanding of Christianity, is derived from it. And this is indeed the case, as is reflected in the mirroring of our language: if you read the word 'raj' from right to left, you get the ancient root 'Jar'.

The ancient ancestors also pondered what lay beyond Viriya, in the infinite Universe. They contemplated other Worlds that they believed must exist there. The ancient ancestors considered the Earth and the Sky to be two living beings and more than that – a married couple, whose love gave birth to all living things in the world. The God of Heaven, the Father of all, was called Svarog.

People called themselves 'Dažbog's grandchildren', and our Ancestors at that time knew exactly from whom they traced their family tree. Dazhbog is the Son of the God of Storm, Thunder and Lightning – Perun, and he is considered the great-grandfather of the Slavs and the main Vedic God. With Perun, lightning has two forms: a lilac-blue, 'dead' one that smites death, and a golden, 'living' one that creates and awakens earthly fertility and new life.

The goddess Marena was associated with death, cold and serene, and it was believed (according to some sources) that, together with Daždbog, she gave birth to the God Kolada, the Giver's Wheel. As is well known, one of the higher ancient Slavic units of measurement for time and distance was the circle - the kolo.

The traditional elements of the funeral Vedic ritual include three memorial days – the third, the ninth, and the forty-day. The meaning of the mourning on the first day is clear: it is the farewell to life. The second and third determine where the soul of the deceased will go after death: whether to the Light Worlds of Nava, from where the seeds of life fly to the various bright lands of the Worlds of Jav; or to the purification in the Hell of Nava, where the Spirits of Fire dwell, and from where one can fall to the dark lands of Java. To avoid falling into Hell, they purified themselves whilst still alive. In this way, in the eyes of the ancient ancestors, the dependence of the human Soul's afterlife journey on the righteousness of its past life is clearly visible. In this regard,

the permitted possibility of correction and purification from sins, both during life in the human world and subsequently in the Nava Hell.

The views of the ancient ancestors on the existence of the human Soul after death show that the Soul, after the death of the person, follows several basic paths:

As the first – it can ascend to the higher Divine Worlds.

Secondly, with a worthy tradition of conduct and no failings, it ascends to the Higher Divine Worlds. **Secondly**, with an unworthy tradition of conduct and failings, it falls into the Lower Worlds.

The choice of path, therefore, is up to the individual during their lifetime. Thus, the realisation of the chosen path is an unclear and lengthy process. For a time, the soul spends its time on the edge of the Jav World, invisible to people, mingling with the elements and natural phenomena. From this state, it can likely learn certain lessons, and only then is its Path finally determined.

As a third possibility – after death, the Soul remains as a spirit on the threshold of the Public World for an indefinite period. This depends on many factors; if the Soul has an immortal Spirit, then its state can last indefinitely, but if it does not, the Soul will exist only until it is remembered on Earth, after which it will dissolve into the informational field. The third state is the composite image of the relationship between the souls of the deceased and the souls and deeds of the living. It is a reflection **of** the interconnectedness of the various Worlds of the Universe, serving as **a temporary refuge for souls**.

As a fourth - A Soul that neglects its duty and fails to learn its lessons is destined for the next incarnation (reincarnation) in the World of Men – the Jav World, in accordance with the ancestral beliefs in the transference of Souls. It is not excluded that this takes place from the previous third intermediate state or after purification in the Nava Hell.

5. VEDIC ORTHODOX BOOK OF THE DEAD

Among the ancient ancestors, as with any people on Earth, there is a Book of the Dead. It describes everything that happens to a person when their body dies, what they feel, and what they must do as they pass into the various realms of the Intermediate World. But before we continue to speak of the Book of the Dead, let us say something about the people.

In the ancient teachings of all peoples (even in the Christian Bible), it is stated that in our Universe there are two basic types of human. Some people are descendants of the Light Gods and have a mortal body, an immortal Spirit, a Soul and a conscience, while others were created by the dark Gods (in Judeo-Christian terminology, the Lord God Yahweh-Jehovah in collaboration with the great 'engineer-constructor' Satan), but as dark beings they lacked the energy of love and so could not create an immortal human (though God Yahweh was not particularly striving for this, as he only needed a man-slave). Thus, their creation has a mortal body and a soul, but lacks the most important Light Spirit and Conscience. And so, upon the death of the Jav body, their informational body of the Soul, lacking the most important immortal Spirit, after a certain time dissolves into the informational field of the Earth and energetically feeds the god Yahweh (Jehovah) and company. The duration of their stay in the spirit state on the edge of the Jav World depends solely on how long they are remembered by the people living on Earth. For they do not have the divine immortal Spirit, so they have no means of crossing the boundary of the Intermediate World and continuing their development. But, nothing is irreparable, **so to rectify the situation on our Earth, Jesus Christ was sent** (in the Vedas he is called the Wanderer), who announced his mission, saying that he is the way and that he came to give **the** Holy **Spirit** to those who perish. (the Holy Spirit) and whoever accepts it will be as everyone else and will receive immortality. But, as always, the teachings of Christ have been distorted beyond recognition. Today, we too have reached the brink where we can technically clone a human, but it, of course, will not have the Holy Spirit. From this position, we move forward.

The 'Book of the Dead' is a book which describes what happens to a person when they die, what they feel, and what they must do upon entering this or that realm of the Intermediate State. The significance of this book for our time is immense, as the majority have fallen away from the Faith of the Ancestors, and thus *THEIR SOULS* ARE *PRACTICALLY NOT DEVELOPING*.

In socialism, and then in underdeveloped capitalism, few people had heard of the Faith of the Ancestors, and only now does one have the opportunity to truly return to the Old Knowledge – the Faith of our Forefathers, **and our Gods who are also our Ancestor-Relatives, will receive us lost souls in whatever state we are in and help us to walk the Path of Soul development worthyly**.

Priests, of course, help, suggesting what to do, but the deceased must also have done something for themselves whilst still alive – it was essential that, until the end of their life, they formed within themselves the The priests, of course, help, suggesting what to do, but the deceased themselves must have done something for themselves whilst still alive – throughout their life, it was necessary to form within themselves a programme of conduct that recognises their true 'I' (the Spirit). Fortunately, there are techniques for this kind of journey too! One must learn to enter the dream state without losing one's waking consciousness, without forgetting. Essentially, this is the practice of astral projection, and there is a great deal of material on the internet about it. A trained dying person can, at the final moment of their earthly life, pass peacefully into the Between-Worlds in full consciousness.

The information presented in the 'Book of the Dead' is also necessary in the present day. And although we use different concepts and terminology than our Ancestors, the essence of the Universal Laws has remained the same. **In our age of computers, the human body can be compared to an electronic machine, sometimes operated by the operator, the Soul, but which in most cases operates autonomously**. Our body is merely a biorobot into which a very complex, multi-layered, painstaking and multi-stage programme of Life has been instilled. From the moment of conception, the programme begins to operate, precisely and consistently carrying out the biochemical, genetic plan for the formation of the body. As we develop, the programmes, tasks, and conditions change, all the while updating

information, but most importantly, according to the 'Book of the Dead', we are obliged until the end of our lives to form a programme within ourselves, recognising our true 'I' (the Spirit). Or, to put it simply, to attain Self-awareness as the governing Spirit in every moment of our activities (which is practically absent in everyone), and until that moment, we are merely robots. **Self-awareness is the sole measure of our spiritual development**. This incredible quality—**Self-awareness**—which enables us to be born into the joint project in the World of Yav, is a miracle, inexplicable in words. **Such is the nature and purpose of the World of Yav for man: to give birth to 'Self-awareness', which will then pass a rigorous test after death. Only those who have engaged in their spirituality can consciously transition to a better World**, **preserving their awareness**. Their consciousness is not interrupted at the moment of death, just as it is not during sleep throughout their life. Learn to enter a dream without losing your waking consciousness, and do not forget, you too will be able to maintain your clarity in the final minute of your earthly life. And without that, in the multidimensional Worlds, there is nothing for you to do, and you will be in your second year of study at the earthly school of life again (if you are not sent to a special school called 'Hell').

So, let us see what happens to a person at the time of death and afterwards, in accordance with the four basic movements of the Soul, according to ancient Orthodox teaching. (The following is the text, prepared for the general public, not for the small circle of priests performing the rite; thus, the narrative does not favour the priests who simply overlook and disregard many moments).

5.1. THE FIRST PATH. ASCENT INTO THE WORLD OF GLORY

First phase (cycle).
It lasts for up to 3 days.

"*The time is approaching for a man's departure from the World of the Living*".

First, the person's eyes seem to water, everything is shrouded in a fog, the body is filled with pain, and they are plunged into a cold shiver and tremor. Hearing diminishes, but this is only because the surrounding world becomes silent, while an inner buzzing arises, turning into a ringing, and from a strange explosion comes the disintegration and extinguishing of a spark in the void. The spirit begins to move through the body.

The dying person begins to feel as if they are flying into a tube, and in doing so they spin, and the tube narrows (one experiences these sensations because the movement of the Soul has begun from a lower chakra (from the Source) genitals, and the energy, arriving at each accompanying chakra, is sealed – hence the sensation of the tunnel narrowing) and one feels pressure. This breaks through the central energy channel and the human Soul flies along the Haramna (Susumna), the channel along the spinal column which feels like a tunnel or a tube.

And he flies through this channel and arrives at a crossroads. In the heart area, there is a point that we feel as a crossroads. Directly ahead he sees the White Light, to the right – a greenish one, to the left – a bluish one. He must move straight towards the White Primordial Light (the Rod Chakra) situated at the end of the tunnel. And he flies straight on, and the pressure on him intensifies, becoming almost painful. He turns, but flies towards the Light.

If a person is seriously ill in life, then the chakras (especially the three lower ones) are empty, and the dying person can be outside their physical body long before the moment of death, being connected to it only by the silver cord.

"As soon as the Soul flies out of the spinal column through **the upper door of its body (a sinner does not fly through a tunnel; he leaves the body through the lower door, through the anus**), then an

incredible space opens up before it. It sees itself from the side." "Having found itself outside the body first, what his Consciousness asks is, - am I dead or not? Where am I? – asks the waking

his Essence, IF MY BODY LIES THERE?

She floats as if in the same regions of the dwelling place, with people who are alive, but this is no longer the realm of the Public World in which she previously lived".**

It seems to the deceased that they can reach out and take any object from their former surroundings, but the familiar World no longer notices or reacts to them".

And this is because, upon leaving his body, he has crossed into the realm of the Between-Worlds called the 'Edge of the Public World', from which the deceased later crosses the boundaries of the worlds via a passage called the 'Kalino Bridge' in Slovenia, arriving in the realm of the 'City of the Sun', which is located in the area of the Edge of the Public World (Figure 4).

"Looking at himself in his new condition and focusing in detail on any part of his new body, he discovers that he has become transparent, that his new body is merely a play of light."

The deceased, for example, can focus on his hands or palms. He, being on the 'Edge of the World of the Living', can see clearly the World of the Living he has left behind, his relatives, his lying physical body and the doctors who are trying to revive him; he can even hear what they are talking about.

** And there his body now lies quite close by. "And here it is important to maintain clarity of thought. At that moment, consciousness is not filled with impressions, sounds, images, and smells, and it easily sees the Self, which is the real Reality.

Consciousness and the brilliant sixteen-dimensional mind – are inseparable!"

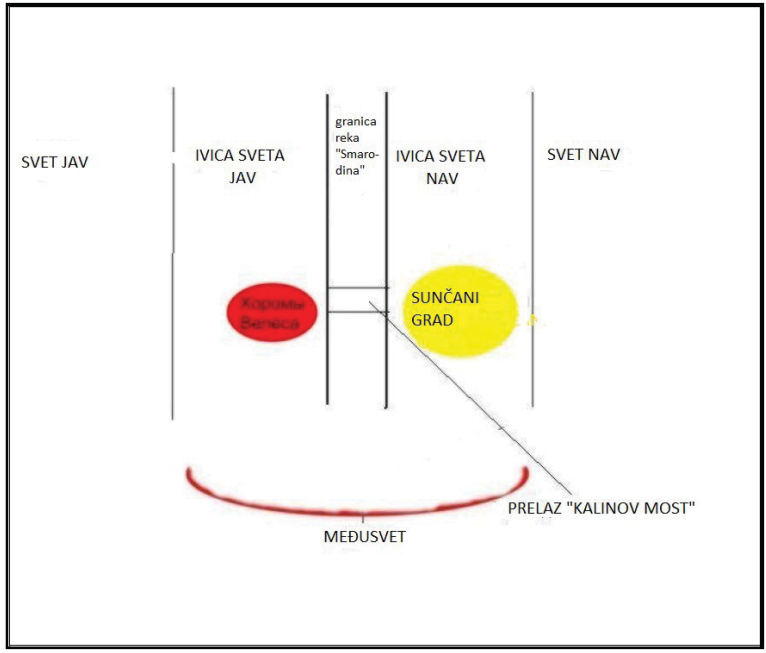


Fig. 4.

But the deceased had not yet fully realised that he was no longer in the World of Yav, but had arrived in the space of the Between-Worlds that adjoin those Worlds. Thus, he can see people and things immediately, from all sides and from within; he can also move almost instantly and see any part of the World of Yav from the edge of the Between-Worlds. He must only realise that this is a property of that space. Further success depends entirely on the development of his Soul. If the self-awareness of its 'I' is developed within it, as a divine spark of light, **and if it has perceived the World of the Bright Nava and formed the necessary body for life in that World whilst still alive**, it is immediately translated into the next harmonious sixteen-dimensional world of Lega. To be able to

to be able to govern ourselves in this way, it is necessary that we work hard here in our three-dimensional existence.

The development of self-awareness of one's Spirit ('I') should begin during life, long before the moment of death. But in our time, such spirituality is rare, and so the majority lose the fleeting self-awareness, remaining on the Brink of the World of Jav. **From that moment, and up until the ninth day** (depending on the individual, everything depends on the development of the Soul), **the body necessary for the transition to the other world begins to form** (this is for those whose body has not yet been formed during their lifetime).

This body **is formed under the influence of the energies and radiation of the star Mare (the Goddess of Death), and energy from the funeral rites** performed by relatives and friends **is also utilised**.

When the interrupted consciousness returns to the person again, literally within a few hours of death, they encounter **the spirit of Eternity,** which appears before them in any form (Christians see an old man or Christ himself, Buddhists—Buddha, Krishnaites—Krishna, Slavs their divine Ancestors and so on, each according to their Faith, in a manner befitting our environment). Many who believe in nothing are met by long-dead relatives. The parents of the deceased child may appear to it, the mother or the father. They offer greetings and instructions to the deceased, but if the deceased's consciousness has not developed, they can once again fall into the darkness of ignorance. And then, only the funeral rite (on the third day) of their living relatives and friends brings them to their senses.

Second phase (cycle) **from the 4th to the 9th**

day. **The fourth day**.

For three days, the deceased did not know what had happened to him. Now, upon waking, after the funeral ceremony of his relatives, he simply has to realise that he has changed a great deal. Everything around him has changed: the space with its properties, the time, and he himself has also become different. After all, he has already severed most of his ties with the World of Jav, which is why he is called a deceased."

The main thing for one who has left the physical body is not to be afraid! Nothing can harm him! Therefore, his first priority at this stage is to prepare for an encounter with the God – the Primal Ancestor of his Rod – and with the Goddess Mother, for every Rod has its God Primal Ancestor, who wishes to look upon his descendant. And for the deceased to recognise him, they must pay attention to the signs, runes, and attributes that accompany the appearance of the God-Ancestor of the Tribe (for example, the god Kolada will hold a wheel with 8 spokes, Dazhbog has the 'Rase' sign, and other Gods will be accompanied by other signs).

"The God-Ancestors of the Rod have a blindingly white body, which shines with the Pure Blue Light of the Most Pure Svarga. This Light is so intense that a man who has sins is easily frightened by it, and if the deceased is overcome by fear, then, as through broken ice, he falls into the other Hellish Worlds.

But he who is not afraid and believes in the Blue Flame and receives it within himself, he will be saved from the great pain and torment of Hell. It is important to realise one's unity with the Great Ancestor and the Divine Mother.

The Fifth Day

On that day, the Undestructible God Veles will come, and it is impossible for the deceased to avoid his questioning.

"And at night Veles goes to Svarga for the heavenly milk (the Milky Way, that is our galaxy, as it is visible to us the Milky Way is our galaxy), and goes to his palace, and at dawn brings us

(the souls of the dead) to the gate of Vri (the crossing). And there we wait, for them to begin to sing songs and praise Veles in his temple, which shines with many lights, and we become pure lambs (this is the cleansing before crossing into the other World). Veles taught the ancestors of our land to plough and sow grain, and to reap the straw in the harvested fields, and to place the sheaf in the hearth, and to honour him as the Divine Father."

Veles's body is enveloped in pure White Light. He holds in his hand a sceptre with five runes, signifying wealth, prosperity, power, might, and glory. Veles is embraced by the Mother Goddess, the Yogi-Jaga".

Other variants of Veles's wife's name are also known, such as Mokoš and Dana. Perhaps these are different names for the same Goddess. The Goddess Yaga is associated with spinning, because, according to the story, she gives those who are dying a guiding ball of yarn with the threads of destiny. Mokoš [Mother of Kosha (Fate)] also spins the threads of Fate and weaves them into a ball. The ball can also be a kind word, a fairy tale, a bird, a feather, a companion, etc.

"On that same day, the Gates of Hell also open their dreadful maw, from which the Dark Light (a light mixed with mist) radiates. Evil deeds or wrath can push the deceased, drawing him irresistibly towards the smoky, dark Light of Hell. It looks so warm, so comforting, and the brilliant White Radiance of Veles's salvation frightens him.

One should not look upon that seemingly gentle, smoky-dark side. It is the path to the Hell Worlds, from where the journey to the exit will be long.

The dead! Beware of wrath, especially here in the vicinity of the earthly realm!

On that day, he can still see the three-dimensional earthly World left behind, but in looking at it, he must not allow himself to become angry, otherwise the dark Light will instantly pull him towards it and open the gates of Hell!

The clear, pure White Flame of Veles shines so brightly, so dazzlingly that it is painful for the eyes to look upon it, but one must overcome oneself and accept the guidance of Veles and Yaga.

The evil within a man can reject the blinding White Flame, and then he follows the smoky Black Fire, which leads to perdition in Hell.

The deceased gazes upon the brightly shining White Flame and absorbs it into themselves,

becomes one with the God Veles and the Mother of God, the Jogini (Jaga), and immediately receives a guiding ball of yarn, which will faithfully lead them on the path to the Light World of Nav.

Day six

On that day, the deceased, having not received the guiding thread from Veles and having avoided the gate of Hell, will see the God Varuna who radiates the Pure Yellow Flame and holds a yellow diamond in his hand.

The Goddess Karna embraces him tenderly and travels with him.

It is difficult to look upon this Yellow Fierce Fire; the Yellow Flame shines so unbearably.

With the yellow flame mixes the dull blueness of the earthly World, which the deceased still sees.

If there remains much that is still evil within him, it alienates him and repels him from the Yellow Fire; then man fears the Bright Yellow Flame and retreats for the peace and tranquillity of the blue Light.

The deceased must refrain from this step and try to avoid the vague blue haze!".

If the deceased has unfinished earthly business, which he must complete, then it immediately draws him back (the vague blue of the Earthly World), and the process of incarnation occurs (of initiation) – God Varuna with Goddess Karna return him to a new life, old age, illness and a new death without new insight. This is a sad way-station. It is shameful to fall so merely into the unconscious earthly valley, without choice, where temptations await.

"The deceased must receive the Yellow, Clear Flame into themselves, to become one with God Varuna and the Goddess Karna, and if they must return to the earthly valley, that return will be a conscious one, and the prophetic bird of God Varuna – the Crow – will return the Soul to the man!

Who are God Varuna and his companion Karna**?**

Varuna - the God who governs the paths of Human Destiny. Only the God Varuna can determine the full fulfilment of a man's Life Goal. To the dead, uncertain in the choice of their path, Varuna will come to their aid and decide - whether to allow the man to continue what was begun in the World of the Living, whether they

a reincarnation is necessary.

Do not be surprised to see Voron - he is the companion of the God-Ruler Varuna. He accompanies the Souls of the dead to the Gate of Vriya in the Great Svarga Preechista and, as he walks, informs the Soul of what high goals they were able to achieve in their Spiritual and Mental development, in the fulfilment of the Life Goal on Midgard-Earth, that is to say in Yava.

Voron – the keeper of the Living and Dead waters, gives the soul of the deceased the opportunity to return to its body, so that the person, upon returning to the World of Jav, can finish their unfinished business. This is the Resurrection.

Having survived a clinical death, a person changes their behaviour, no longer wastes their life in vain and finishes the work they failed to complete. But that is another story.

And the good thing is, if it is impossible for them to return to their own body, then the God Varuna asks the Goddess Karna to find a suitable body for this Soul. And she always does. Apparently, this is why there are young geniuses who quickly achieve their goals and leave the world.

Day Seven

On that day, for the one who has not received the help of Veles, for the one who has avoided the process of incarnation -- the cruel God Siva will appear."

"Siva" has, since ancient times, meant 'Winter' – 'Rough'; this is how Perun was sometimes called. See 'Vede slovena' by S. Verković (in India he is called Shiva, a corruption of the name). One of his names refers to the colour of his golden hair – Rudi (in India, Shiva is Rudra).

He shines with a Pure Red Flame.

He is embraced by the Mother of God, Rada (in some sources, the Goddess Diva).

The Red Pure Flame is so intense that it is difficult to look at.

He is mixed with a murky, faint reddish light

Of earthly inheritance. Earthly affairs can turn the deceased away from the Pure Flame, and tempt them to take refuge in a tranquil reddish twilight, mixed with a red glow.

One must flee from the dim red light – that is the path to the world of unhappy, restless spirits – from there, there is never any liberation!

The deceased fixes their gaze upon the Bright Flame, and perceives in it a unity with themselves!

On that day, Spirits are born from strong emotions, feelings of revenge or earthly love. Unrestful spirits are bound to the place and story of their suffering. Their further development is halted, and only by being reborn on Earth among people, after the time of their captivity in the form of a Spirit has passed, can the Spirits once again attempt to ascend to the Higher Worlds. And despite the Grey (Winter) Perun can grant them no liberation. Perun frees such spirits on Winter Perun's Day. One day, it is said, during such a fateful business journey to the Spirits, Perun left the passage to Earth open, and the scum rushed onto Earth in the form they were in. He then had to cleanse the Earth of the materialised Spirits. This is described in the Kolada holiday...

Receiving the Red Flame, the deceased becomes one with the Grey God!

The Eighth Day

On that day, the God Svantovit will appear.
In his hands he holds a sceptre with four heads in the shape of a cross. With him, embracing it gently, comes the Mother Goddess Tara.
He has a body that shines with a Bright, Pure Green Flame.
The Bright Green Radiance is mixed with a dim greenish light.

If the deceased, whilst living on earth, did not live out slavish inclinations within himself, he must pass this test, even if it is not human, and 'god's rab' means nothing, for the Bright Gods have no need of human slaves; they do not demand the humiliation of their children. Thus, if

the deceased did not cultivate within himself the spirit of Will and Freedom, then, fearing the blinding flame, he may try to hide in that dim serenity. We must beware of this and follow the God Svetovid, who will save the deceased from the next servitude. Otherwise, the faint green light will lead him to be reborn as a slave in the World of eternal hatred and the wars of the evil giants (Etum Hejn, or as it is now called, Eden). His path will be cut short for a long time in a sad way.

It seems that people once asked Svantovit not to abandon the war for them on Earth. They pledged to train their Will and love of freedom even without war. And they would only approach his sceptre, left on Earth as a memory of Svantovit.

It is not known exactly what Svantovit's sceptre looks like, but there is an ancient artefact of this kind, with unclear functions - the VAD-ŽRA. In translation from Sanskrit, this word means both "lightning" and "diamond".

The deceased gazes intently into the brilliant flame, because our Gods do not accept slavery in any form!

Do not be afraid and receive the fire of Svantovit within you!

Become one with Wisdom and let the Mother Goddess Tara embrace you.

The Ninth Day

The deceased has been all this time near the earthly World on the Edge of the World of the Open. The ninth day is the last for this circle, when one can remain here.

Not recognising the Signs, not accepting the help of the Bright Gods, not understanding their own 'Self', the deceased must move on.

On that day, the living on Earth, relatives and friends, mention the deceased in memory to give them strength. The energy received from them finally creates a new body (for those who have not already formed one). To this end, in ancient times they did not organise lamentations and wailings for the dead, for they knew that in doing so, relatives and friends would only delay their further progress, binding them to the earthly valley. On the contrary, on that day, his friends and comrades at the funeral feast would speak of his exploits and glorious deeds, organise a display of various scenes from his righteous life, and his fellow warriors would set up arenas to demonstrate what a skilful warrior he had been.

On the ninth day, the complete separation of the Soul from the body occurs; the last threads that connect it to the World of Jav are severed, the silver cord between the soul and the physical body is torn, and the Soul rises upwards, describing an figure-eight around the Earth and the Moon. Continuing to ascend higher, it crosses the boundary of the Between-Worlds (the Light is a river, the Smarodina) through a special passage (the Elder Tree Bridge). The Light is a river; it is just a special layer of aether that the Soul traverses, and which a person sees figuratively as a river that separates two Worlds. The ancient Slavs believed that in the land of the Forefathers, the Soul is guided by a guide:

"**And all our souls will have a guide across that river**."

They called these guides - ferrymen: Nosač, Nij, Vodec, Horon. They all ferried the dead across the boundaries of the worlds, which, as we have already said, is called the Light-River, or the river of Great Forgetting of earthly life (upon crossing it, a person loses consciousness and finds themselves in pitch-black Darkness). Some of the dead were transported using boats. Others were ferried across the fiery river on a bridge (the Kalin Bridge), and there, the purer the life, the stronger the bridge, and the more sins, the thinner the bridge, and one could fall into the Hellish Worlds. Some Souls simply fly across the river—the border, as the manner of the crossing depends solely on the image that the deceased's own consciousness will create.

And if the deceased has crossed the boundary of the Between-Worlds safely, not falling into Hell and not floating between dimensions, then, when his consciousness returns, he falls into the realm of the Brink of the World Nav and sees before him a city, with streets and houses, shining brightly. His Soul finds that it is

the land of the ancestors, guarded by sentries.

In the Russian North, this city is called Agard (for the Scandinavians, Asgard). It is the realm of the Goddess of Death, or is otherwise called the realm of the Goddess of Peace and immortal knowledge. Catholics call this place Purgatory, Siberians and Belarusians the City of Light or the Sun, and some call it the invisible Echo of the Earth. There, the Soul remains for up to 40 days (in our time, as time is different there). And it is there that a person finds answers to the questions that troubled and interested them during their life.

The third phase lasts for up to 40 days

Having successfully passed the gatekeeper on that day, the deceased can receive answers to questions they could not resolve in life; that day is the day of Knowledge and Understanding. It is not safe for everyone to wander through the Realms of the Goddess of Death. For spiritually developed people, at the very moment of Death, the Eternal Light illuminates the mystery, the vertical path (and for some, Veles and Yoga show the way), and whoever has known this Light will immediately attain the sixteen-dimensional All-Legend.

So too are those who, whilst in the earthly world, by the ninth day have managed to awaken their 'I' and who have realised unity with their ancestral Gods, who have long been awake, in worlds of up to 16 dimensions, and then, awakened, they can continue their development further or, at their will, return to Earth in human existence, in the form of Travellers, to save humanity.

But if the awareness of their own 'I' is clouded in the deceased by the time they reach the City of the Sun, then, having been taught there, they await development in the Worlds situated far below the World of Legas.

However, even there the deceased has many opportunities to continue their progress in their development. The Heavenly Father and Mother again approach the deceased.

He must finally recognise them and let them pass, just as they are, and take them into himself, into his Temple - and then he will be saved!

The deceased needs to recognise the signs, read the hieroglyphics of his own being, and suddenly become who he truly is!

By uniting with himself, he is freed from the trial called the Judgement of the Gods and Ancestors and will continue his further development in the Higher Worlds!

This is the final opportunity for liberation!

If the deceased has stumbled, frightened – then he immediately feels himself falling down to the judgement of the Gods and Ancestors.

In their hands, they carry his life's work—the Scroll.

His consciousness emerges, like a head from murky water, and he instantly realises himself as he truly is!

Until yesterday, he was not able to grasp his 'I' and connect with the Gods. Now, he is given another chance to choose the path upwards. Therefore, he must be without desires and emotions, and then he can ascend.

In the most favourable case, the deceased has the chance to be reincarnated on Earth again in the three-dimensional World, but without losing consciousness and memory, and in the worst case, to be reborn on Earth without any memory.

But best of all, if he does not succumb to temptation at all, then he can continue his development in the higher-dimensional Worlds.

If the deceased was prepared during his life, then he surely sees the Gods and the Legi in the City of the Sun.

He will remain in that state until the 40th day, although the exact time is unknown. Three days after death, he awakens for the first time, looking upon the earthly valley of the Ivica Sveta Jav. However, for nine days, vivid visions constantly hinder his progress.

For most, they convey a vague nightmare, and it is only on the tenth day that a person regains consciousness. However, many, not having reached this point, and not knowing what they are doing, have long since perished in Hell or become restless Spirits (Ghosts).

"The Last Judgement" according to Christian canons.
In fact, it appears to be a whole process from the 1st to the 40th day. The process of submerging the deceased is visible. At the very bottom is Purgatory (Hell). On the left-hand side at the bottom is the Judgement of the Gods and Ancestors. To the left of the Judgement is the golden city of the Sun, where Man judges himself until a certain moment. Sincerity grants a pass to the upper realms. Those who have not passed into the Golden City fall to the Judgement of the Gods and Ancestors, and there they are judged by others.

But he who has come to himself need not be afraid!

He who in life strove to see the Self, who remembered Death and Birth most of the time, has secured himself.

He who has lived unconsciously like a robot-machine, does not see himself here either.

He retreats along meaningless paths, into emptiness and dullness.

The dead should not be discouraged, if seeing the food, they do not

cannot taste it, they can still be sated mystically; after all, if food is offered to them, if a glass of wine is left for them, then they will taste the essence of the wine. This is why the Gods and the dead grow angry if sacrifices are not made for them, if food and drink are not left for them. **As long as you live, remember your loved ones and friends, and leave for them a jug of memories**.

The judgement of the gods according to Egyptian beliefs. The weighing of the deceased's deeds

And for the Slovenes, the judgement of the gods and ancestors can look like this

Advice of the Ancestors:

If the deceased is so weak that they cannot maintain consciousness and are losing themselves, then they should think of their Guardian God, of the Teacher or the Man who enlightened them in life and warmed them.

As we can see, the unconscious, several times in the first days after death, are given the chance to be reincarnated on Earth again, that is, in our World of Jav. And they can even be born without losing consciousness and memory. From this, it is clear that they remember their past lives
only repeaters, who did not make it to the top the previous time. Nor are those who do not remember past incarnations any better – they too can be complete repeaters, but without memory.

And it is clear that it is best not to give in to temptations in the World of Jav at all, and then after death there is a great chance to continue development peacefully in the multi-dimensional Worlds without getting caught in the 'wheel of Samsara' (reincarnation into the World of Suffering, that is, on Earth, although some like to do the very same thing). It is also interesting that one can stay in the City of the Sun for over 40 days. It is not known exactly how long this can last.

The Wheel of Samsara - a Buddhist concept of reincarnation. Bhavačakra (Sanskrit), sipe khorlo (Tibetan), "The Wheel of Conditional Existence". "The cycle of becoming" – conditional existence, a cycle of forced birth and death.

For up to 9 days, the bright visions from Java constantly prevent the weak deceased from moving forward. It is a nightmare, carried over from Java. Only after separating from Java can the deceased awaken. Separately, one can speak of the Jav World as Re-Ality (the repetition of some Alness).

Suppose the deceased could not wake up and accept himself as he was, even after 40 days, and he sank to the Court of the Gods and Ancestors.

Before that, here is an out-of-body experience that did not happen in a dream.

"I won't say how, but I found myself in Space. At a certain point during the flight in the starry sky, I reluctantly asked myself a question along these lines - 'And what will happen on Earth after I'm gone?'" And at that very moment, a huge, ethereal being appeared, or rather, I only saw its enormous hands which placed a screen in front of me, and something like a 3D film with sound began. It may be that I saw the being in its entirety, but I don't remember. I felt no fear. On the contrary, I felt a goodness coming from this enormous being, as if I were a child, and it was my beloved father, bending over a pram. Or it was more like the good genie from the story of Aladdin.

Fragments of my loved ones' lives appeared on the screen. Nothing unusual. But I was watching 'breathlessly', for some reason, and I remember that feeling.

At one point, I thought that was enough, and the screen immediately began to slowly dissolve into shimmering sand, each grain of which was burning like a spark. Very beautiful, like in a cartoon. In the end, I remember some scenes amongst the stars.

Soon after, I returned to my body. I won't go into detail about how that was. Life went on as normal; I was healthy.

I don't remember exactly, but after about two weeks, the déjà vu started – I began to notice occasionally that I already knew how things were going to happen.

develop around me. It was some unpredictable switch into a prophet mode. I felt a bit uncomfortable then. And I remembered the encounter with the being in Space much more clearly. And in the dream, it seems, it was fun. Now, unfortunately, I don't remember anything concrete.

However, it was all over soon. Apparently, I had exhausted my supply of glimpses into my future life. All that was left was the feeling of space flight, the experience and sensations of having a déjà vu.

The strangest feeling of all was being among people and knowing in advance what every single one of them would say and do. *It's almost like a puppet show, in which everyone is playing their part completely and sincerely. And yet, I don't dare to change a thing in this performance. Incredibly, but in some unbelievable way, I was automatically saying my lines and doing everything naturally, as if someone were gently pushing me, forcing me. Meanwhile, I was still watching everything from the sidelines. I knew when something was going to fall and I knew the future sounds from behind the window.*

If this state had lasted longer, I could have played the prophet."

Court

Here, the deceased must pass through three courts:

The Court of
Conscience,
the Court of
the Ancestors,
The Judgement of God – the Protector of the clan.

He can see the Bright Spirit of his own age (it can also be some other vision), who will approach and begin to consider his good deeds.

With him, from the other Side, the Dark Spirit will come and begin to consider his bad deeds.

Seeing this, the deceased may become afraid and start to lie, shouting that it is not fair and that there were no such bad deeds, but that there were more good ones.

Then the Prince of Death immediately appears before him with the Mirror of Fate, in which his deeds are reflected.

The deceased must realise that this is the Judgement of his Conscience, where he

He judges himself, that all images appear from the murky waters of his thoughts!

The deceased is both his own Protector (the Bright Spirit) and Accuser (the Dark Spirit). Therefore, he cannot lie to himself. He should not be afraid, and then he will be saved!

The deceased must still answer truthfully for their deeds before the Ancestors and the Gods; this is the final opportunity for their liberation.

If he fails, his consciousness and memory of the past darken, and he descends. But, if the deceased remembers even his true name (the secret name is meant) and the names of his Gods and Ancestors and cries out those names, then he will be saved!

If the deceased misses this opportunity, then in the best-case scenario, he faces the oblivion of a future earthly incarnation, and in the worst-case scenario, the Hell Worlds.

To clarify, alongside one's given name (the one given by one's parents), every person has two more names, but they are hidden from everyone, including the owner of the names themselves. These names can be learnt with the help of knowledgeable people. If you do not know who the knowledgeable people are, let us say they are spiritually developed people, one might say, priests. These people can, in a certain state, 'see' a particular person's name. This state of 'name-vision' is achieved under certain circumstances, with the consent of the initiated person.

Let us suppose that a person can also discover their own secret names. To clarify, one of these names is the community's secret name; that is to say, it can be spoken, clearly and openly, and it is almost a characteristic of the person, expressing their potential and the degree of influence. It is possible that this is the name of the Soul.

And that second secret name is secret to all people, the true one, because it allows one to influence the person themselves. That name is intended for identification between... let's not say whom. That name is the key to magic. The level of access...

If the deceased remembers one of his secret names, he will be able to call himself and to know himself.

Such a pattern of events awaiting a person after the moment of death

is described in the various variants of the 'Book of the Dead'. But our reality and our development are not something rigid, and the Ancestors understood this very well. Thus, in the 'Book of the Dead', they assert that there are always not one, but many ways for the Soul to develop after death. And for different people, they are not the same. Thus, for example, a warrior who has lived a short life, having fallen defending his people and his state from the enemy, does not return to the earthly valley for another lesson in the development of self-awareness. Such a warrior does not even fall into the City of the Sun (Asgard). He immediately finds himself in another place in the world of Nav, in the so-called Valhalla (the dwelling place of the God Volha), where he comes to know everything he failed to during his earthly life (for his cut-short life is not his fault). And from there, from Valhalla, having found there the self-awareness of his 'I', the warrior falls into the world of Lega, where he continues his development. And yet today's Orthodox Christians, who upon death are, according to the rite, placed with a paper of absolution in their hands – 'this is an servant of God, so-and-so' – become slaves in one of the realms of the World of Nav, controlled by the Jewish god Jehovah. There, in accordance with his teaching, they will await the Second Coming of Jesus Christ, after which they will once again be able to rise, that is, to be born on earth.

In this way, their development is frozen at their own will indefinitely.

A separate path is followed by those who possess the power of the mystic. After all, wherever life intersects with death holds great power, and there have always been people capable of wielding that power (wizards, volhvs, witches). Death is inevitable for them too, but possessing magical powers, these people cannot simply leave life. This Sila is an obstacle for them, and that is why, usually, sorcerers, on their deathbed, pass it on to their descendants: their children, grandchildren, and great-grandchildren. Let us recall the epic of Ilya of the Serpents, who, with her unusual strength, fell into Koschei's trap. She lay down in a grave to test it and was unable to get out. And then, in order to die peacefully, she transferred her power to Dazhdbog, expiring it into him. But the Vedas also describe a way for a person who possesses the Power to leave their life and wishes to retain it within themselves. For a favourable departure from their body, such a person must go to a sacred place of the earth's energetic outlet. He sits on

the ground in the correct position, facing north, washes himself every day and performs the Fire Sacrifice (kindling five fires), and instead of food uses only water, controlling his mind and emotions through breath control. A man, leaving his body, must close the five openings (through which excrement exits). He then needs to connect his true 'I' with reason, knowing of the universal unity with the Gods, begins to leave the World of Jav and gradually raises the life-air from one level to another (along the spinal column) through the energy centres. Upon reaching the crown chakra, it pierces a hole in the protective (energetic) shell of the skull and departs for higher Worlds.

In this way, his mind, memory and feelings are preserved. Meanwhile, his physical body burns in the fire of the mystical force (the body's inner fire) and is transformed into Light (Jesus Christ did this in his time, leaving only an imprint on the shroud). Thus, the powerful man retains the force with him and gains the opportunity to move through the Worlds and Realities unhindered in his new subtle body (a multi-dimensional one, acquired during his lifetime).

When the mystic departs the body via the brilliant Suṣumnā (spinal column), he immediately reaches the Solar City. There he undergoes purification, and then ascends even higher into the World of Lega, where he enjoys life and perfects himself for many years.

Such Souls become messiahs and can appear in Java.

A Messiah is not necessarily visible and does not have to attract attention. It is quite possible that such a traveller between Worlds could be a simple teacher or inventor, a philosopher or a scientist in Jav. However, it is quite possible that they are united by the desire to preserve Jav, so we can call them the guardians. They are likely to show magic, but they can point the way to the true solution for those who know how to listen.

There are also 'evil' travellers between the Worlds. These Souls can subjugate foolish and inexperienced Souls in Java for a game, just as computer gamers do. Having had their fun, they disappear, leaving the immature Souls in Java to realise their foolish behaviour.

5.2. PATH TWO. DESCENT INTO THE WORLDS OF HELL.

Every Soul understands perfectly well what sin is, but not every Soul wants to live without it. For, as is well known, sin has a sweet taste. Just like many poisons. And it is pleasant and attractive, just like a drug. But a life without sin requires violence against one's desires, and then one must expend strength to overcome temptations, which is unpleasant.

Weakness in the face of temptation – that is the laziness of the Will. But for a certain time, the weak one walks about and lives a pleasant life, with emotions, and is not troubled by the consequences.

However, the time inevitably comes for his stay in the World to end, and suddenly it turns out that the sinful man's body is deformed by the impurity clinging to it, and not by its own strength.

And the simple transition to the other World turns into a wild problem for such a dying person, with multiple unpleasant sensations.

If a man, during his earthly life, inflicts evil on others at every turn (committing violence, murder, theft, robbery, etc.), his death is a terrible one. He who is caught in sinfulness and is devoid of compassion and justice, who is bound to immorality and indulges in sensual pleasures, falls into the abyss of hell. Powerful death suddenly bites the sinful creature, who passionately longs to live, like a snake. He lies with a lifeless look, his mind preoccupied with the fate of his family, with unbridled emotions, and he loses consciousness from the pain. In this final moment, a vision appears before him – all worlds become as one. In his death throes, under the pressure of the air from within, his eyes bulge from their sockets, his windpipe fills with phlegm, and he dies a miserable death in terrible agony and unconsciousness. And when the destruction of his organs of perception begins and his mind ceases to function, the messengers of the God Yama draw near to him. Breathing stops, and the dying moment seems to last an eternity. A sharp pain pierces the dying person. **The life-air of the sinner exits through the lower gate of the body** (through the anus; it does not ascend the spinal column).

At the moment of death, a person sees the dreadful messengers of the God of Death, Yama, with fury gathered in their eyes, and overcome with terror, he passes urine and faeces. Yama's servants pull him out of the body and he sees his own organs from the side.

thighs. The Yamadutas take the sinner, who throughout his life has only indulged his senses, into custody, bind him and **cover the sinner's body with a subtle sheath (this is the body appropriate for life in the Hellish Worlds)** and send him on his way.

The Yamadutas and the sinner

The messengers of death drag him disrespectfully, and on the way he remembers all the sins he committed in his life, and he trembles with terror, and all this causes him severe suffering. At first glance, the Jamaduti seem to want to inflict the greatest suffering on filthy Souls and mock sinners with glee? They probably look upon sinners with nothing but disgust and avert their eyes from them. Furthermore, they strive to have sinners cleansed swiftly in the best, most radical and simplest way for the sinner. In other words, they do their job for the benefit of the sinner. They are essentially good, like skilled executioners, in that they carry out the punishment to the fullest extent

correct for the victims. In Buddhism, the god of death, lord of hell and supreme judge of the realm of the dead is Yamarāja. Let us recall the well-known Indian words 'Rāja' and 'Mahārāja'. In Ukrainian, this is the word 'Radan'. In Sanskrit, 'Maha' means 'great'. The Hindus slightly twisted the expression "Roda H(K)an", turning it into "Radža[n]". "Džan" means "respected". It turns out that "Yamaradža" is the Yamni Rodni Han.

"Maharaja" - this is the Great Rodni Khan (Kan). We have an example of a Khan in the picture below (his name sounds "respected", roughly like "brother-great").

Khan Batu = Great Bata, and Bata is the head of the Rod (Rod), that is, we are looking at the Great Rod Khan, or Khan. Interestingly, the spelling BatuKan in Latin script is pronounced as if it were written in Cyrillic. What does this give us? A supreme leader, the seat of his rule...

The title 'Your Pre[d]eminence' – this is the rank of a messenger of light, who stands before the throne of the Sun, before its rising, i.e., 'Preeminence' – the one closest to the Sun, approximately the first after God, standing behind Him.

Three migs (a Slavic unit of time) after the Yamadutas drag the sinner away, the sinner finds himself in Hell (the Infernal Worlds are located slightly below the terrestrial planetary system on the south-eastern side of our Universe).

Hell as seen through the eyes of an artist, although it can be quite civilised there, for example, in the USA, in capitalism and the eternal struggle for some hellish money or for golden shells

After that, when he appears before the Pit, the sinner returns to his body, in which he remains for three days before the cremation.

Then he crosses the border between the World of the Living and Hell, which figuratively looks like a wide river of pus and blood.

On the eighteenth day, the sinner reaches a city on the edge of the World of Hell, where he recounts his entire life.

On the fortieth day, he meets the Lord of Hell, and his fate is then decided. And if he has a sufficient number of good deeds, then there is a possibility of avoiding further stay in Hell.

If not, then the Soul **is given a body of torment and begins to atone for its karma in the Worlds of Hell**.

In this way, upon leaving his earthly body, having harmed other people, he receives the result he has deserved after death (and the most terrible villains can fall as low as the Un-awakened Darkness, where the Spirit loses its human Soul and, in order to rise again, he must start all over again, from lower forms).

Reincarnation - the embodiment of the soul

A stay in Hell is not forever. Its purpose is for correction and education. When a being has served its punishment in Hell, it is reborn on Earth, purified once more, but remembers nothing. In accordance with karma, under the supervision of a Guardian God, **the particle of a living being enters the male seed and**, **along with it**, **arrives in the woman's womb** to receive a body.

The sperm fuses with the ovum, and after five nights, as a result of division, a vesicle is formed from the ovum. Within ten days, the embryo takes the shape of a plum.

By four months, the basic components of the body are formed. By the end of the fifth month, the being begins to feel hunger and thirst.

After six months, the embryo, covered by a watery sac, moves to the right side of the mother's abdomen (this is the case for boys, whereas girls tend to move to the left).

Deprived of freedom of movement in the mother's womb, the child **develops a memory and, under favourable circumstances,** can recall events from previous lives.

By seven months, it already possesses consciousness.

At nine months, currents of air, contributing to the birth, push it out head-first. Thus, it is born and, **due to the stress, loses most of its knowledge. However, impressions of the past remain in the subconscious**, which determine a person's inclinations. The natural fear that some feel before the temptation of vice is a consequence of their time in the Infernal regions of the Universe. After the cleansing, the being is born with a strong desire to make the best use of the opportunity afforded to it, but if it sins again, it then falls once more into the abyss. Is it possible to atone for at least a part of one's sins in the Jav Worlds? The Slavs believe it is possible. Grace and ascetic fasting are able to destroy the consequences of many sinful deeds (but not murder). But even a sin as terrible as murder can be mitigated during one's lifetime through atonement. A cruel and treacherous man, who sustains his existence at the expense of others, deserves to be killed for his own good, as otherwise he will fall into the lower Worlds of Hell. Therefore, sentencing murderers to death is a blessing, as it lessens their suffering in Hell. It is said that warriors once learned to kill the enemy 'with love' for him, as for a fallen brother, for whom death was a liberation from future torments in Hell and the lower Hell, in the Un-awakening Darkness.

5.3. THE THIRD PATH. SPIRITS.

This is the path of Souls who, after death, remain in the form of spirits on the 'edge of the Public World' for an indefinite period. The space of the Interworlds is immense. There is no place there that a mortal Soul cannot wander. A mortal Soul can visit any Star and Earth. The Interworlds are populated by both Souls that possess an immortal Spirit, who can then remain in that state for as long as they wish, and by Spiritless Souls that exist for as long as they are remembered on Earth. After which, they dissolve into the informational field of the Earth. The deceased are trapped in the realm of the Between-Worlds as unhappy, focused Souls (spirits) due to a strong attachment to earthly affairs: feelings of revenge, anger, earthly love, murder, suicide, etc. These unfortunate Souls are usually connected to the place and story of their suffering – for them, there is practically no possibility of ever being freed. According to the Vedas, **only the God Perun** has the power to periodically give them a chance to reincarnate on Earth, but this happens rarely!

"*For such Souls, death at first seems like a relief. Reportedly, a heavy burden is lifted from one's shoulders. It is their Soul leaving the body. Some of them see a lot of light, some can even see themselves, while others, conversely, re-enter their destined body (clinical death). In the second case, if a person returns quickly, they are not afraid of death, even if they have seen nothing, because the truth only reveals itself at the beginning of the third day after the soul leaves the body. For two days, the person's consciousness is clouded, as if in a dream. Alongside the bliss and weightlessness, he sleeps a thousand times more deeply and feels nothing. And everything that other people do in the earthly world seems pointless to him. Everything is shallow, wretched and insignificant. Thus, two earthly days and two nights pass on earth in blissful dullness. But on the third day, the joy gradually fades. The feeling of bliss is such that it is as if something has been forgotten. The troubled Soul begins to look around, but there is simply no one or nothing nearby. She feels herself, but no one sees or hears her anymore. The Soul then becomes agitated. She does not know where she is now, where to settle, or where to direct herself. She may remember earthly thoughts, what she thought about the afterlife.*"

Everyone believes in something different, and so everyone searches for their own belief. By the end of the third day, the Soul of the deceased passes through unprecedented horror. Then the Soul returns to the earth, hastily, towards the people it had previously left behind. Returning is easy: you only have to wish, and you are already where you think. Nothing in the in-between world is easier than turning back to the living. But the earthly people can no longer see the dead. The post-mortem soul, having flown from the flesh, is almost like a person on earth. She watches – she sees, hears, listens, feels everything intensified. But no one sees her, as if she doesn't exist at all. Although she lets out cries, they don't hear her at all. She will appear in her home, and there everyone is sad, sitting by the coffin with the body. Then they bury her, and in remembrance, they speak of her kindly. Different things happen.

The soul of the deceased rarely realises the loss of its body until the fourth day. That realisation comes later. Only on the ninth day, and for some even later, does it finally leave. Until the ninth day, the soul is often with its relatives. Then it departs for good, returning to them very rarely, and never again thereafter. She hates everything she does. For the man has buried himself for ever, given himself completely to the earth, and now he is alone, drenched in earth, his Soul is woven from earthly longing. No one in an earthly life has greater sorrow than he in those dreadful minutes. After three days and nights, the body must be buried, and then the Soul of the deceased will be content. It will not have such heavy trials. After the ninth day, the Soul gradually departs from earthly life for good. It now turns away from earthly people, though it always sees them so that they will not notice it. People on earth mention the deceased. The more they mention him, the easier it is for him. He now lives on by how much the earthly people think of him, how often they mention him. And the more they mention him, the easier it is for him. Whether spoken of ill or well, there will be little difference; the energy still goes to him. Here, the most important thing is that the thoughts of an earthly person sustain him. A soul exists in every living thing on Earth, not just in a human, and after the death of the body, their Soul goes to the realm of the Between-Worlds. It is only in a human that it is at its strongest. In the Between-World, the period for birds is short. If it is a forest butterfly, not even a day will pass before the butterfly is gone, as if it had never existed at all.

For human Souls, which do not have a Spirit, true death comes not in the earthly life, but in the mortal realm. This death is different from that on Earth. A person is gradually overcome by weakness more and more, and weakens until they cease to feel themselves at all, and then they vanish for ever. Like water in a puddle that vanishes under the sun's rays. And sometimes, it has not yet even reached the realm of the dead, yet it is already gone and will never be again – neither in life, nor in the afterlife. In the majority of worlds, all animals and forest birds do not last more than forty days and nights, and then they vanish forever. On Earth, different animals have different lifespans, but in the realm of death, they are all the same.

Only in one Intermediate World can a person have an infinite afterlife, but it is not available to everyone, only to those who have an immortal spirit. But those who have no Spirit are the same as wild beasts in the afterlife, and they sink into unconsciousness soon after the death of their earthly body. But if they are remembered in their earthly life, given offerings and prayers are said for them, then their Soul is strengthened. And if no one thinks of the deceased, as if they had never existed on Earth at all, then they soon vanish from the realm of the dead as well. The only good thing is that they disappear forever, without receiving the heavy torment on their soul that would otherwise have been their fate. It is sometimes easier for dogs, for their owner often speaks kindly of a dead dog. And where there are no memories, there is no longer any life. The length of existence of these Souls depends entirely on human memory. If only one person remembers the Soul, it will fade away and be forgotten when they themselves die. And when millions remember it, a great power can appear in the Soul, and it can become immortal. That afterlife can last for thousands and thousands of years. That is why it has been said that it makes no difference whether bad or good thoughts are thought of the deceased; great power arrives in the afterlife Soul all the same. If the deceased did things in their earthly life that made other people hate them, then after they have separated from their body, it happens that their posthumous life is given enormous strength by those who hated them on earth, through their thoughts. Some people are so similar to primitive animals that after death they do not even enter the Intermediate World, but instead dissolve immediately into the 'Ether' at the moment of death, without any chance of reincarnation.

It should also be borne in mind that it is not only the human Soul that is strengthened in this way, but people also have the power to strengthen an animal's post-mortem Soul. For years and years after death, the master gives life to his animal. It often happens that dogs live on for a long time after death.

Just as a person's Soul can suffer in earthly life, so it can in the post-mortem wandering of the Soul. Only in earthly life is a person able, by their own strength, to enlighten their Soul and organise a joyful life; this is impossible in the afterlife. And just as he lived on earth, so he eats in that world. If he was evil, then it will be even worse. Thus, millions upon millions of Souls in the mortal realm suffer great torment. An hungry hunter is faced with an endless hunger in the mortal realm. Whoever harbours anger will carry that rage with them to the next world. A drunkard's passion for drink will remain, but there will be no opportunity to satisfy it. It is so for every person: whatever they bring with them into the afterlife is what they will experience. If they carry bitterness and pain, then they will also taste bitterness and pain there. But if he carries light and serenity, then his path will be forever bright, light, and straight after death.

In the Between, Souls do not have a body, but the Soul can form its own shape, so it can be recognisable. Judging by images of spirits, the Soul tends to look like its last physical body did, and the shape of the energy body is formed whilst still alive in the physical world.

There is the Soul, and there is the Soul with the Spirit. The Soul alone is mortal; it is merely the 'rucksack' of emotions and experiences. A Soul with a Spirit is immortal – it is the 'spark of God' with a 'rucksack' of emotions and experiences. The Soul itself lives in the Between-World for as long as it is remembered in the World, for example in Java. In other words, it is a self-organising programme, driven by external life energy. A Soul with a Spirit can remain in the Between-World forever. Its immortality is provided by the Spirit, which is connected to the Rod. In fact, the Spirit is a particle of the Rod.

Incidentally, the Spirit is called by different names. For example, Jiva or Jivatma. This is short for 'Living Spirit'. It is said that the Spirit lives in the area of the heart, slightly to the right of the centre. In Buddhism and Hinduism, all can be found

types of interpretations about Jiva and Jivatma. It is incorrect to call Jivatma the Soul. It is the Spirit. And the Soul - it is developed throughout life (individual experiences and emotions).

It is assumed that the Spirit is intentionally confused with the Soul so as not to differentiate between a living human Soul with a Spirit and one without.

Image of the Universe. Inside is the inscription "OM" - the sacred sound, written in letters. This sound preceded the creation of our Universe, the first frequency in the void.

In the intermediate world, the souls of the dead are countless. There, they do not see or hear one another. But not because it is impossible, but because nothing exists within the soul except for pain and the desire to return to Earth, so that they themselves do not wish to hear or see anything. Until the ninth day after death, the desire to meet other Souls is often present,

it just doesn't happen straight away. And once they have adjusted, they no longer have that need. For in the Intermediate World, most of them live independently, unable to see one another. The post-mortem, all-knowing soul will be like that for its earthly life, for everything is as clear as day to it; it can be anywhere and in ten places at once. It can happen that such a Soul appears of its own accord, without being summoned. And if a thousand earthly people summon it, it will be everywhere at once, without delay. But such Souls are exceedingly rare. Most often, they live like those hermits, tormented by their own toil. That is why it is said that for every thousand mortal Souls, a thousand different punishments are prepared. And after death, in the Between-World, each will be a judge unto themselves. And everyone receives what they have prepared for themselves on Earth.

Worst of all are those who have taken their own lives, who have killed their own bodies. For the killer of their own body, the suffering will be unimaginable, and for this reason, they must not be buried with the others. This is not a punishment, but rather a great deliverance for them, so that they may be forgotten more quickly. Not only should he not be buried with the others, nor should a monument be erected for him, nor should one even think of him, for every thought prolongs his terrible torment. And if the suicide left a great memory of himself in the minds of men before his death, then he is condemned to eternal torment.

The souls of the dead receive their strength in the Between-World from the earthly world (the poltergeist phenomenon). Thus, countless souls wander the Between-World – seeking nourishment, but they cannot always approach it because they do not know how. Suicides more than anyone else long for even a crumb of earthly life, but it is a great rarity for someone to leave them one. Only those suicides who worked and helped Magi on Earth are joyful; then their torments can vanish without a trace. But this is rare among those who take their own lives. Therefore, for one who is trapped in the Intermediate World, Hell and Heaven exist in their entirety. And only the God Perun can free people who have been ensnared there by deceit. Therefore, we must be able to die quickly of passion."

5.4. PATH FOUR. REINCARNATION.

This path is taken by Souls who are not burdened with sins, but who were unable during their lifetime to fulfil their duty to their Race and who did not learn the necessary lessons destined for them by fate for their perfection. That is to say, they simply have not prepared themselves for a further life in the higher Worlds, and therefore another incarnation in the World of Jav awaits them.

The second category of Souls is subject to mandatory reincarnation, and this applies to those who have served their time in Hell, purified themselves, and are then reborn on Earth.

The third category of Souls are the fortunate spirits who have managed to persuade God Perun to grant them another chance to undergo training in an earthly life. In most of their incarnations in a new body, these souls do not remember all of their previous trials. However, impressions of the past remain in their subconscious, which define a person's attitudes and behaviour on an intuitive level.

But there is a special category of incarnated Souls who, at their own request, come to the World of Jav from higher realms to help humanity overcome certain difficulties. These are the Souls of the Great Teachers of humanity, the Wanderers. Their memory is not interrupted, and they know everything about their past lives. For example, as Jesus. Upon reincarnation, the most important thing is for them to awaken the Spirit and Soul within themselves, so that they are able to fully adapt to the Public World and begin to partially live in the Nav World, knowing it whilst still alive on Earth, as well as to prepare for life in the Prav World.

Reincarnation

We are all given a task at birth. How we fulfil it is our choice.

Everyone lives for as long as is necessary for their stay in this world.

"*He among the children of men who is able to hear the full diversity of the sounds of the world, of Mother Nature, can hear the heart beating in unity with the Universe, but he who listens only to himself and his own needs will never hear the wonderful heavenly music*."

According to the heavenly laws, every man who acts with individuality and respects justice becomes such. That is to say, everything depends on our choice, and to choose correctly, we must heed the advice of our ancestors. After all, they teach us how to live properly and worthy lives before we depart for the Other World, as well as how to coexist with the many beings who dwell in the unseen Worlds, helping them in return for their support.

"*A man's life in the Worlds of Jav is short and difficult, but he who walks the path of sacred duty will undoubtedly reach the divine Worlds. And he who has spent his entire life merely satisfying his feelings is an enemy to himself.*"

A few examples of well-known spirits

The Ghost of Freddy

One of the most famous photographs of a "ghost" was taken in 1919. In a group photograph of the crew of the ship "Daedalus", a face can be seen behind one of the men. It was established that this was the face of the mechanic Freddie Jackson, who had died a few days earlier after falling under the propeller blades.

On the day the photograph was taken, Freddy's funeral was being held. In this way, the man supposedly wanted to say goodbye to his friends and colleagues.

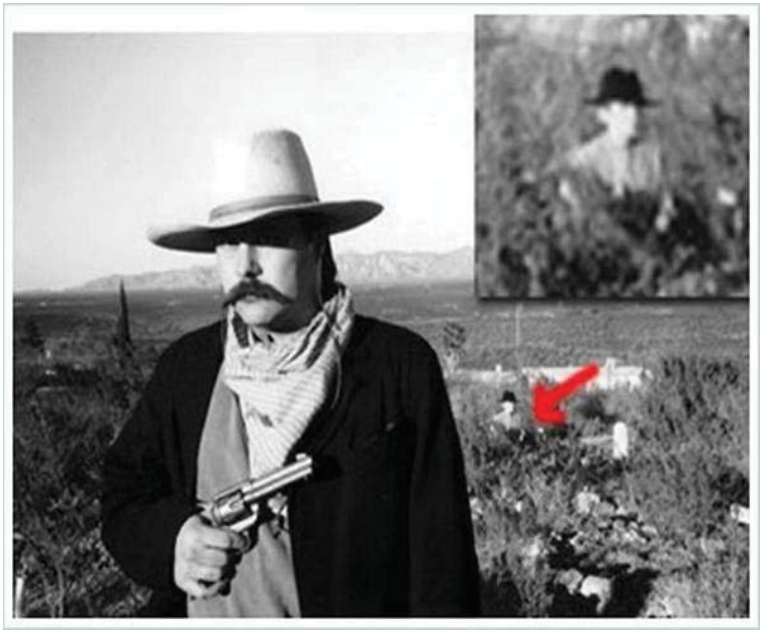
The Ghost in the Greenwich Museum

This photograph dates from 1966, when a man decided to immortalise the beautiful spiral staircase of the Greenwich Museum in Great Britain.

Upon developing the photograph, a silhouette of a man climbing the stairs appeared. The Greenwich Maritime Museum is often said to be haunted. Many visitors hear strange noises and see distinct figures of people.

The ghost of a man with a hat

Terry Ick Clenton decided to take photographs at his friend's Bathil cemetery. During the shoot, only they were in the area, but in the photographs, a third man is clearly visible – a very short man with a black hat. His height still puzzles experts – is the man kneeling, or is he emerging from a grave?



The ghost of the soldier

The photograph was taken during the American Civil War. Witnesses say that the silhouette of a soldier killed during the war appeared in the picture.

The ghost of a road accident victim

And this photograph was taken after a horrific car accident. The white cloud is very reminiscent of a human silhouette, emerging from the car to the other side. Perhaps the photograph captured the soul of the deceased, which had just left the body.

The ghost of a man in a top hat

This photograph of a young mother with her child was taken for the family archive in 1930. If you look around the barn's neck, you can see a man in old-fashioned clothes and a top hat.

A few years later, a man's skeleton was found under the house's foundations.

Transitions into parallel and other Worlds of Jav are not related to death (the loss of three-dimensional bodies).

There is still a group of people who pass into other Worlds of Jav, both parallel ones and those of a lower or higher order. We only mention them because people who arrive from other Worlds of Jav into ours usually die quickly, i.e., they fall further, as does everything in the World Nav. They say that in the Jav there is a huge queue for incarnation, and living Souls are very happy to have come to Earth, manifested in the Jav and to be living, passing through their lessons.

At one point, such people were saved by the God Perun and pulled out of Hell. Hell is located both in the Yav worlds, where it could be reached through the Gates of the Interworld (primarily via parallel passages) or on starships without losing one's body, and in the Nav Worlds, which are reached after leaving one's physical body, i.e., upon death. Just as every organ of our body has its own physical, tangible basis, so too does subtle matter have its **Navna** basis. Likewise, the Gods have their physical **Javno**, **Navno**, and **Pravno** manifestations, and they act consciously in all their manifestations simultaneously, because unlike humans, their consciousness is uninterrupted.

In ancient times, the God Perun freed people from Hell (in this case, we are speaking of the Hell that is located in the World of Jav, and so the freed ones passed through the gates of the underworld without losing their physical bodies). To all those who had been lured there by deceit and force, he gave the opportunity to return to their native homes. When the people emerged from Hell, God Perun sealed the entrance (the Gate of the Between-Worlds) to the Hell of the Caucasus Mountains... but to Earth, alongside the people, various unclean things also came from Hell... The freed people were joyfully welcomed by their relatives, and when all sorts of vermin began to creep into their homes, they were rid of it with gifts. Since that time, people have celebrated the Festival of Change (now known as Kolada). Some people dress up as various monsters, representing the unclean, and go from house to house... To keep evil out of the house and to avoid misfortune,

people give them a ransom at the doorstep in the form of cakes, pastries and other useful things... Upon receiving the gifts, the evil vanishes, for it loves all things sweet and tasty, but cannot stand joy and happiness. After the Festival of Change (Kolada), people remembered those who had not returned from the Infernal Worlds of Java... that is why people began to celebrate the Sunday of Remembrance of the Ancestors (ancient Slavic Sunday once consisted of 9 days).

And as the people remembered all their ancestors, the God Perun walked the Earth and destroyed the unclean... for the unclean had gorged herself on sweets so abundantly that she could not move. Perun had to walk nine circles on Earth, one circle for each day, to find and destroy all the unclean.... and as it is written in the Vedas: "*and having defeated the evil forces, God Perun drives his shining sword into the ground...*" From that time, people began to celebrate 'Perun's Winter Day', as a holiday of victory over evil... and they walk 9 circles on the swastika labyrinth, which is called - Perun's Path.

Gadna Gamad was captured by the God Perun. "Christmas" in the village. Kolada. Bakroriz. Early 1880s.

Those who came into our world from other Worlds of Jav do not usually live for long; they begin to fade away and die. Their Worlds, which resemble our own but are invisible to the ordinary person, can only be seen by those who possess special knowledge and power. Incidentally, seeing people can reveal where missing persons are located.

6. THE LEGEND OF THE GODDESS , MARIA

To fully understand the process of death, let us consider a very interesting Slavic legend, variants of which are found in the folklore of virtually all the world's peoples. As has already been mentioned, the Slavs associate the process of death with the Goddess Mara, and so we shall speak of her further. Here is a brief paraphrase of this epic:

"*As Dazhbog was walking through the Pure Svarga, he came upon a white tent and Mara Morevna, the beautiful, came out to meet him: and Dazhbog loved Mara Morevna and married her. But then, with a terrible whirlwind, the immortal Koschei attacked the beautiful Mara Morevna. They captured and took with them into their land MARA (Mother RA - radiance), the Patroness of Death (Death is literally a Change of dimensionality, when a person, upon dying, passes into another Higher World and has a greater number of dimensions than our three-dimensional World). And this was a great evil for the Earth; the development of humankind was halted. They were stopped in their development, without the possibility of receiving the multidimensional body that Mara bestows upon death. They could not reach the Light Worlds of Nava (the Pure Heaven). Despair overcame them, but they could not cross over to the other World. For such a transition is connected with a change in dimensionality. Then Dazhbog decided to help the people on Earth, his descendants. He equipped his horse and set off on a long journey to find his love. He tried several times to free Mara, but without success, until he was helped by the Goddess Yuga (or Baba Yaga, her name means the union of the path). The Yogini built a bridge across the fiery river (the border of the Between-Worlds) and connected the Dark Worlds with the Pure Heaven. And through this bridge, Dazhdbog broke into the Dark Worlds and freed the Goddess Mara, but Koschei, with the help of his technologies, was able to weaken Dazhdbog so much that they nailed him to our Earth in the Caucasus Mountains on the Eagle Rocks (Sochi, Matsesta district). The Goddess Zhiva freed Dazhdbog and, together with her sister Mara, they revived the forces of the Light God and returned to Svarga Prechista. The Koschei set out in pursuit, but as they passed over the bridge*

through the fiery river, they sank into the fire and the immortal Koščei was burnt. And the Bright Gods went to their Heavenly Palaces, and began to live happily, to drink nectar, and to bear children. From whom comes the slayan lineage of Dažbog's grandsons."

We know that all our legends, myths and epics have a cosmogonic character, that is to say, they reflect events that took place in the great cosmos. Let us try to examine this legend from this perspective. To begin with, it is worth recalling that the visible part of our Galaxy is a disc with a diameter of 30 kiloparsecs, containing around 200 billion stars, which are grouped into four curved arms. We see the Galaxy on summer nights as the Milky Way. Therefore, our observations (even with the help of telescopes and radio telescopes) make the other galactic arms practically inaccessible. According to the Runic Writings, the ancient name of our Earth is Midgard - Earth. It orbits the Jarilo-Sun. The Jarilo-Sun is in the galactic structure of Svati, which is also called Perun's Way (the Slavic name for our galaxy). Our galaxy is a spiral galaxy and is represented in the form of a left-handed swastika. In the lower part of one of Svati's swastika arms is the Yarilo-Sun. It is a Trilight, as it illuminates three Worlds: Yav, Nav, Prav. The Yarilo-Sun enters the constellation Zemun (Heavenly Cow or Little Bear), and it is the eighth star. In the same Swastika arm of the galaxy, there is another solar system with a Golden Sun. The races of the White people, who live on the Lands in that solar system, call it the Daždbog-Sun (modern name Beta Leonis). They call it the Great Golden Sun; it is brighter in its emission of light flux and larger in size and mass than the Jarilo Sun. The Ingard Earth orbits the Golden Sun with a rotation period of 576 days. The Ingard Earth has two moons. the Great Moon, with a rotation period of 36 days, and the Small Moon – 9 days. In the System of the Golden Sun, on Ingard-Earth, there is biological life similar to that on Midgard-Earth. This land is the Pradomovina of many Slavic Rods. It is in this very arm of the Galaxy that the Star Mara and the Star Dzhiva are also found. Many stars in our galaxy are very strongly connected by mutual influences, and such stars are called binary stars in astronomy (when they are

two stars are connected) or multiple (three stars). Thus, here, Daždbog – the sun, the star Mara and Dživa are multiple stars. Our galaxy rotates near the border between the Worlds controlled by Dark and Light forces. And periodically, the lower end of the arm in which our Jarilo Sun resides passes through space, subordinate to the forces of the Dark Worlds. At that time, the Bright Gods cease to visit their peoples, for in accordance with the laws of Heavenly Ethics, they do not cross the boundaries of space subordinate to the forces of the Dark Worlds. According to the calculations of the adherents of the ancient Faith, the exit from the part of the galaxy known as the "Dark Worlds" has already begun, and the "Bright Gods" will once again begin to visit Earth. It is believed that the bright times for mortals began in the "Holy Summer of 7521 since the creation of the world in
in the 'Star Temple' or 2012, according to the chronology now adopted.

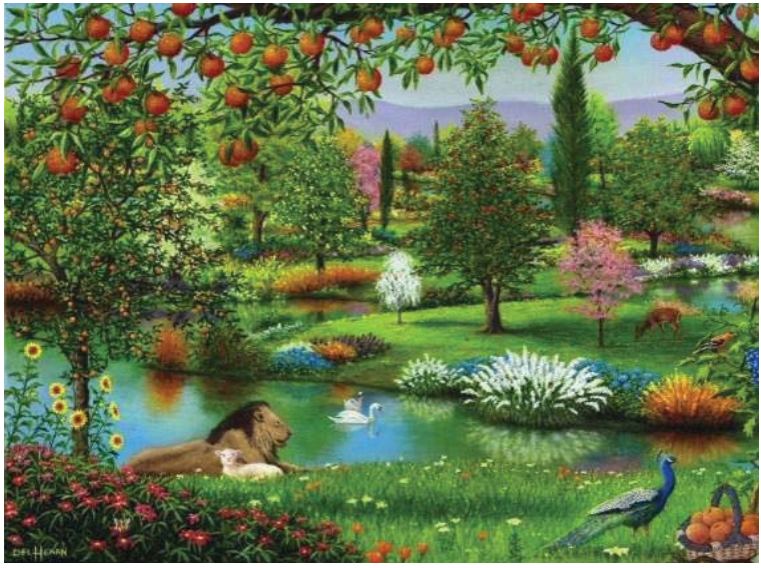
Our galaxy

Thus, according to the above-cited legend, the Star Mara, which is many times larger than our Jarilo Sun, also upon its movement

galaxy enters the realm of the Dark Worlds. The radiation of this star strongly influences the formation of our subtle multidimensional body, with which we can, after death, cross the threshold of the Between-Worlds and continue our development in the Higher Worlds. Likewise, the radiation of Jarilo

- The Sun affects the formation of our physical body. But since the star Mara has fallen into the dark realms, its radiation has been greatly weakened, and a problem has arisen for dying people with the formation of the subtle material bodies needed to cross the borders of the Interworld.

Thus, in the last two thousand years, very few people have been able to enter the World of Lega. Only strong personalities, unaided by Mara's radiation, can form suitable bodies, so the bulk of the deceased are either trapped in the Between-World or have fallen into an 'Eden'-type reservation, where they await the never-coming 'Judgement Day'.



Paradise - Eden - a trap for the soul

The star Daždbog partially compensates for Mare's lack of energy with its radiation, and this has led to its weakening. At this point, the star Mara has emerged from the Zone of Darkness (some

researchers mentioned the planet Nibiru revolving around the star Mara and predicted that from May 2011 it would be possible to observe it with the naked eye from our planet. According to their stories, on 21 December 2012, Nibiru was supposed to pass through the planet's ecliptic in the form of a bright red star and would appear as a second sun, however, Nibiru was diverted from its orbit as early as 2003 so that it would never again appear in the system of the Jarilo Sun). Together with Zhiv, they renewed (resurrected) the power of the Dazhdbog-Sun. And now Mara is beginning to actively influence the Yarilo-Sun (which left the zone of darkness in 2012) and is affecting us. The frequency of Earth's Midgard gravitational field is already changing, the magnetic field has increased fourfold, there has been a shift in the Earth's magnetic pole (it has moved by 800 km), the sun has increased its activity, and so on. Dawn is breaking – or in Slavic terminology, the age of the Wolf, the cleanser of Nature, under the patronage of one of the Slavic Forefathers, the God Veles, 'waters will flow upon the Earth and cleanse it of evil'. But the righteous will be warned and saved by our Bright Gods, and the Vedic Faith of the Ancestors will be revived. For the dark people, the end of the world will come, and for the bright, the end of darkness, and these events can take place within a single cycle of life (144 years).

As is already known to many, a man does not have one body. And each body is nested within another, in the shape of a matryoshka doll. And each body performs its own functions.

Even the most developmentally delayed person feels their three bodies – the physical, etheric and astral. With the astral body, they travel in their sleep. The etheric body is a copy of the physical one, but it is energetic. When the physical and etheric bodies separate, a person becomes clumsy, does not sense space, and bumps into corners. The etheric body dies after the physical body on the 9th day after the person's death.

However, through his behaviour in the world, a person not only experiences life but also nurtures the Soul. One feels this too, but not everyone understands it; instead, they feel an inner pain and joy when they "experience" it.

The human body. And every body has a 'navel' in the form of a chakra - an entrance/exit.

The reflection of knowledge about man in decorations: Spirit + Soul + physical Body = Man (earthling), or Soul + physical Body = Man (earthling) but without Spirit

During life in the physical world, a person forms more soul bodies. Any emotion, as a manifestation of the Soul, powerfully but also very sensitively, pulls on the energy body. Like any super-powerful, sensitive machine, such a body is easily destroyed through mismanagement. For the response to the harshest influence is enormous by earthly standards. And for clarity, you can imagine a jet of water flying from a dog that shakes itself – that will be the reaction of the energy body to ordinary earthly emotions. The particles of the energy body fly like drops of water from a dog, but they can reassemble.

In some stories, an instruction manual for handling such a body appears. And the first piece of advice is the ability to focus, that is, to be concentrated into a single point. And the point, as is well known, is the symbol of the Absolute or God.

To govern a similar super-powerful body is interesting but also problematic – one must know and be able to do a great deal.

It is clear that the fallen from the World of Legah, the Angels, possess energy bodies and appear superhuman to us. In fact, they are the same as Souls, but in a high-energy, fast body. Furthermore, they are punished. And

They are forcibly working off their karma in our Jav World. They do not attain the World of Leg by spiritual qualities; that is to say, they are evil and overly emotional. Do not confuse them with the Leg who have come to us – they are kind and generous.

The energy-body of an Angel incapable of emotion - it looks like a demon

If you wish to develop beyond the Jav World and fall into the Lega World, it is vital that you learn to control yourself. You must start with the physical body. If you cannot manage without a doctor and sedation in Jav, then it is unlikely you will succeed in acquiring a more powerful energyshell. Train and learn.

7. FUNERALS

Many peoples, in ancient times, and some of them even now, have cremated their dead. In a cremation, all organic matter is completely broken down and the soul of the deceased is freed from its dead shell, its physical body, not after a year, but immediately.

The Egyptians, the Peruvian Indians (Incas) and the Guanches of the Canary Islands embalmed their dead and made mummies. According to their belief, whoever preserved their dead shell would receive eternal life when God reappears on Earth.

Egyptian pharaohs and nobility were placed, after being mummified, in the centre of the pyramid, in a special zone. In that zone, the very shape of the pyramid creates conditions under which time is practically stopped. And what is interesting is that, at the time they were discovered, the cells of the mummies had preserved elements of life. The remnants of life quickly disappeared when the mummies were moved outside that pyramid zone.

There is another interesting piece of information... In the Kyiv-Pechersk Lavra, located in Kyiv, the relics of deceased monks, who later became known as saints, are preserved in the cave system. To this day, the skulls and bones of the saints secrete a liquid that the monks consider to be healing. What is this all about?

The chemical composition of the local groundwater created conditions for the natural mummification of the bodies, while the energy currents flowing through the monastery's territory created an environment in which the bone cells remain alive and continue their secretion. In this case, the soul remains bound to the remains of the physical body and cannot ascend to other levels of the planet. As long as any organic tissue is preserved, the soul remains bound to the dead physical shell.

This is why, in ancient times, the rites of burning the dead body were performed: to ensure its soul was immediately freed from the physical body and could continue on its journey.

The late Professor George Janković researched such sites and named them gromiles. There are also other names, such as mounds or

kurgani, depending on the region or local customs, which differed but shared the same essence and purpose: to free the soul of the deceased. His research showed that throughout the Balkan region, people were cremated after their death. In his research, he stated that no bone remains were found at these sites, but he certainly linked these places to burial customs. The reason for the absence of bones and remains lies in the ritual itself, where the physical body was cremated to ash, and the ashes themselves were placed in a mound, or kurgan or gromila.

7.1. Ancient Vedic Funerals

To the ancient man, burial represented a journey. Naturally, the preparations were carried out carefully. After all, it was necessary to organise a normal life for the deceased in the new World and to establish a living connection between them and their loved ones.

According to a well-established tradition, upon death, the person is bathed under all circumstances. They would ensure the body was cooled by bathing.

By now, the magical power of water is probably well known to everyone. It should be added that water not only washes away dirt but also nourishes the body. In this way, the water equalises and alleviates existing tensions.

They were dressed in clean, sometimes very expensive clothes. The head was also positioned at a specific angle (at this angle were the Kummiri – with two 'mm'). They were covered with a white cloth, and their hands were placed on their chest. In the past, there were bronze or copper mirrors (now they are glass mirrors). They were covered with a dark material. If the mirror is not covered, the deceased can take the Souls of relatives with them. Then there will be more deaths in the same family, in succession. Glass and water probably represented transitional elements. But that is not why they probably covered the mirrors. They also covered polished copper and bronze. Most likely, they covered them so that the deceased could not see their reflection in the mirror. Perhaps this would have frightened them.

It is possible that the mirror diffracts the frequencies falling upon it according to the laws of optics. Suddenly, the Soul of the deceased would look into the

the mirror – and would not understand that it is only seeing a reflection of the World in the mirror, and not the World itself, and that it is itself without a physical body. It is likely that this could cause the integrity of the Soul to suffer.

The door with a lock does not close, so that the Soul can enter and exit freely (and so that nothing hurts it). Otherwise, the irrational Soul can become frightened. This is because the Soul is beside the body at that time. If it cannot work out how to leave, it can remain bound to that place for a long time (up to 3 years). Today, we know many people who have had out-of-body experiences and who confirm that closed doors are indeed very frightening to them.

Nothing in the house should be left that the deceased had a strong attachment to during their life.

And to make the Soul understand that it can no longer walk in this world and touch things with its hands, and that it must master its new abilities which it did not have while in a body – the hands and feet of the deceased are bound with strips of canvas or cotton fabric. Before the cremation, the bands are removed from the legs and hands.

A copper wire is tied to the middle finger of the right hand, with the other end lowered into a container of earth (a form of grounding, a connection to Mother Earth). This is done to preserve the body for longer. The right hand radiates energy – that is why it is tied to it (and not the left, which absorbs energy). It turns out that the energy needs to leave the body of the deceased and go into the earth. In life, this happens naturally – it is the body's natural life energy. But if the energy remains in the body, the body becomes as it were blocked and begins to distort. Through grounding, the energy is lost, but not quickly, and the cells continue to live a normal life.

Copper or silver coins are placed over the eyes of the deceased to prevent them from opening. This is done so that the deceased does not look upon themselves in parallel structures. The coins should be heavy enough to keep the eyes closed. These same coins then remain with the deceased – a toll for Charon to ferry them across the River Styx. On this occasion, the money was not just money; it was a sign of readiness to pay.

A mirror and a light feather were placed by the face, to periodically check for any possible resumption of breathing. It is known that there have been cases of the deceased suddenly reviving, and for this reason, care was taken to ensure that

the deceased is not buried before the third day after death, a practice that is still observed in some places today.

At that time, everyone present leaves the room where the deceased lies.

It was not acceptable to be in the presence of the deceased and weep hysterically or beg them not to leave this world. All of this could keep the Soul in the house for up to three years. And sometimes even longer. This could lead to the appearance of a poltergeist.

The body is then carried with its feet in front, as if it were walking itself. Close relatives must not carry the body of the deceased, nor should they walk ahead of it.

In the house, after the body has been carried out, one man always remains, but not a relative, rather a friend or a neighbour. Starting from the opposite corner, the floors in all the rooms are washed, including the threshold.

All the water in the house is sprinkled.

Among the ancient Celts, depending on the place of their residence, there were several types of funerals, here are some of them:

1) where there was plenty of forest and natural wood for building a pyre, the cremation of the body was practised;

2) in regions where fuel was scarce, burial in the ground could be practised;

3) in naval expeditions - by lowering the deceased into the water.

The cemetery at several hundred settlements represented the 'city of the dead' or a place of worship for the Ancestors of the Rod (Fig. 5). It was usually situated across a river or an artificial lake to create the image of a river dividing the World of the Living from the World of the Dead. To create the image of a river dividing the World of the Living from the World of the Dead, the distance between the cemetery and the river was to be no less than 10 sazhens, and between the settlement and the river 27 sazhens (1 sazhen = 213.36 cm, 1 pillar = 142 cm, 1 arshin = 71.12 cm, 1 мера = 106.68 cm).

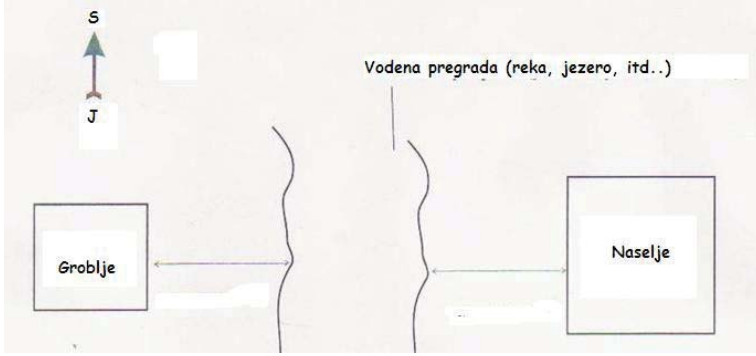


Figure 5. Schematic of the position of the pogost in relation to the water barrier and the settlement.

In the cemetery (fig. 6) are the following religious buildings:

The place of cremation, from which the soul of the deceased unites with its kindred, or goes to its kindred, and so the place was often called Kroda.

Furthermore, there are the Altar, the Place of the Funeral Rite, the wooden sculpture of Rod, the Hearth, a place for the audience, and the burial place or Valley of the Ancestors.

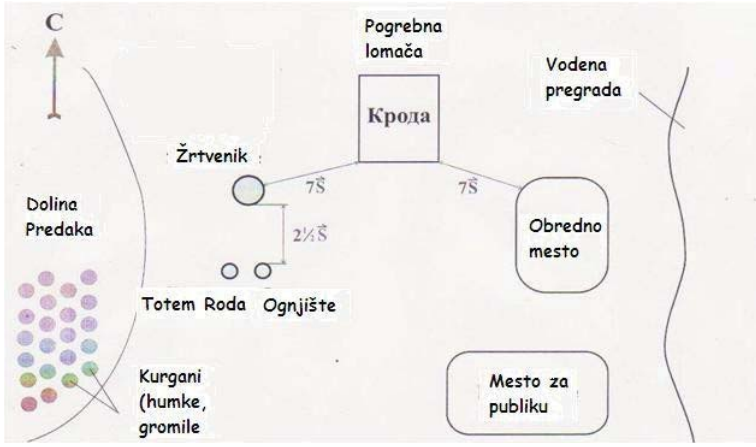


Fig. 6. Layout of the cult objects in the cemetery

The distance from the funeral pyre to the Altar and the funeral rite area is no less than 7 sazhens.

In the south-western part was the wooden sculpture, or Rod totem, with a hearth. The funeral pyre was most often constructed from wooden logs, with several placed in a row, and then other logs laid across them at right angles. There were at least four such layers. To the west of the cremation site and the Rod totem lay the Valley of the Ancestors, with its mounds, or barrows. This was, in fact, the cemetery.

In the northern part of the cemetery, approximately in the middle, the Kroda (funeral pyre – K(a)Rod) was set up (fig. 7), where the place for the deceased was prepared.

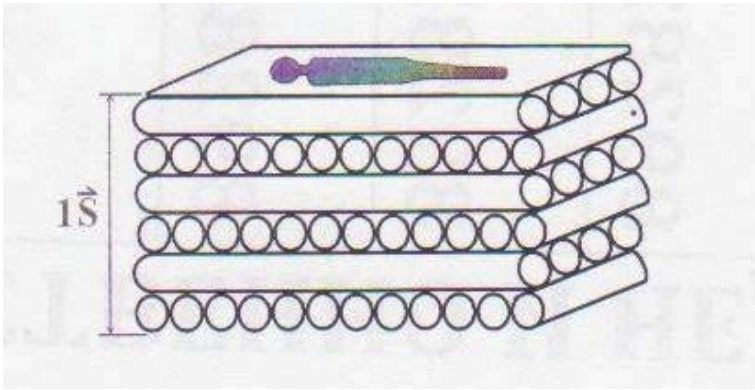


Fig. 7. The layout of the funeral pyre

The Kroda is the sending of a man to Rod (the Lord) through the sacred fire, as the flame most quickly breaks the bond between the Soul and the body, and the Spirit with the Soul immediately enters the Heavenly World. The Kroda, constructed to a height of 1 sazhen from birch, oak, cedar, ash and other sacred trees. The width and length of the Kroda depend on the body of the deceased. Once the Kroda is constructed, 1 arshin is added to each side to accommodate the body.

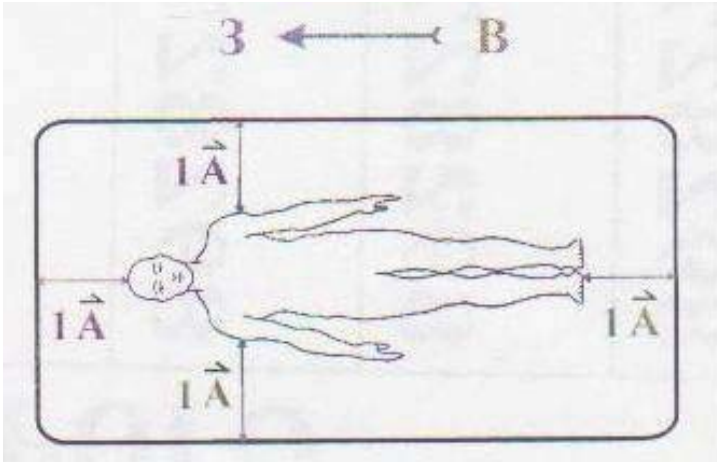


Fig. 8. The position of the deceased on the Kroda

The deceased is placed on the Kroda with their head facing west. The Kroda is then liberally anointed with vegetable oil.

Then the ceremony of the 'Farewell of the Soul' is held.

In our civilised society, unfortunately, the necessary rites that in ancient times helped people to follow the path of self-perfection have been partially abandoned. After all, death (a change in the dimensionality of existence) is also an essential part of the Soul's evolutionary process. The soul, having completed its path on Earth, was therefore always accompanied on its way by our Ancestors through a ritual which, whilst varying in content from tribe to tribe, was the same in essence. This ritual concluded with a prayer to the Gods, asking them to illuminate the soul in Svarga. There, its further path would be determined.

Here is one of the variants of the ritual to aid the Soul as it leaves our World, to find the Most Pure Svarga. It is preferable for the ritual to be performed by a relative of the deceased.

Ritual:

1. We make an offering to the Guardian of the Graveyard and ask him not to place any obstacles in our way, and to assist in guiding the Soul to Svarga.

" From the living heart - to the heart of all living beings, From the living fire - to the living fire, accept, O Keeper, our offerings and be a good helper to us."

2. The place where the Ritual would be held was marked out with a ritual circle (using a ritual knife) and by invoking the God Čura. Eight wax candles were placed within the circle. The candles were lit in the circle.

3. The Pravoslavljanja (hymns to the gods) are read all day.

4. Afterwards, addresses to the Gods were read:

"God Ozem and Goddess Sumerla, release this Soul. I thank you for her safety, For this, that you did not allow it to fall into the Bottomless Hell. God Udzerc - patron of the dead, WE ADDRESS ourselves to You and pray: "Be merciful to the Soul of my (name) Ancestor, let him (her) into the Most Pure Heaven". «Veles, O God! Open for him (her) the gate to Viri now, And receive him (her) to rest, and receive him (her) to the judgement of the pure Conscience. (Name) departs in peace, and may your Path be bright. And the Pure Heaven will open its gates to you, And the Gods will welcome you, and our kin, And they will show you the Way."

Energy spirals are mentally created, opening the Gates of the Between-Worlds, and helping the Soul to enter the Most Pure Heaven.

5. Then the goddess Lada was addressed:

"Protector, LADA Mother, HEAVENLY MOTHER, Holy Mother, help me to close the gates of the Between-Worlds".

If the Mother Goddess Lada gives the key to close the gate of the Between-Worlds, then it is returned to her. One gives thanks for the help. Needs (requests, petitions) are left in the circle. Candles are extinguished with the fingers, and any burnt wax is scraped off and left there. The candles themselves can be taken for a subsequent ritual, but they are not brought into the house.

After the ceremony, relatives and friends take their leave and kiss the deceased's forehead (kissing the forehead gives energy) through the ochelj. At the time of parting, the mourners go to the Kroda from the south side, walk around it to the east, passing the deceased from the north, and then return to the west side and leave the Kroda from where they climbed onto it.

After the farewell ritual, the Priest covers the body of the deceased with a white shroud, draws a circle around the Kroda with a ritual knife, and sets it alight.

Having set the Kroda alight, the Priest recites:

"We send the child of God (name) to the Most Pure Heaven of our entire Rod."

The Kroda is lit between 2 p.m. and 3 p.m. by modern timekeeping.

The funeral pyre at the burial of noble warriors was so large that its flames could be seen for up to 40 km.

The existence of such a method of burial (cremation) is attested to by Ibn Fadlan (early 10th century) in his description of the burial of a noble Rus'. When Ibn Fadlan told a Rus' that the Arabs bury corpses in the ground, the Rus' was astonished at the Arabs' foolishness:

"For the deceased," said the Rus', "it is hard enough as it is, and you add to his burden by burying him in the earth. With us it is better; look," he said, pointing to the burning of the noble Rus's corpse, "how easily our deceased one ascends to Heaven with the smoke."

After the cremation, the Priest ritually gathers all the ashes with a shovel into a box-shaped urn, made of wood, clay (baked clay), marble, stone, or glass.

The relatives would scatter a portion of the ashes over the river (and

during this, it was

necessary so that the ashes do not fall on the person scattering them) or over their own field, and the urn was then buried in the ground. For this, a square burial pit was dug.

In the centre of the burial pit, a post was erected, and on its top a four-post platform was fixed, between which the urn was placed (figure 9).

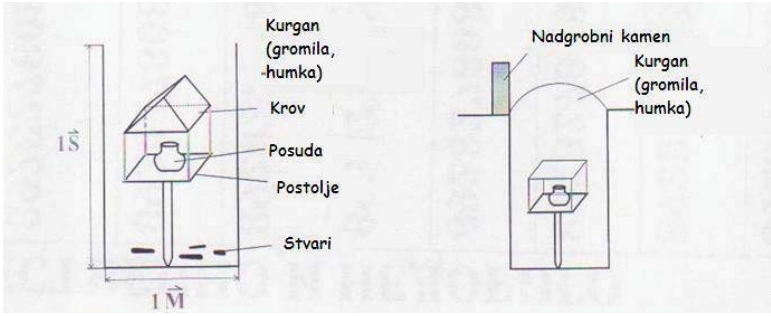


Fig. 9. Schematic of the arrangement of the burial pit with the cist and kurgan

A roof was fixed to the posts. It roughly resembled a modern birdhouse, but without walls, just with small posts at the corners. At the base of the posts, relatives placed the deceased's personal belongings, which they would need in the afterlife.Among them were not only weapons, but also a horse belt; a woman would leave a sickle, vessels, grain and a mirror.

After the cremation, the ashes were placed in a vessel, set upon the pillar, and a large mound was then built up over the remains.

On top, the structure with the urn was covered with a white cloth.

The burial pit was first filled with earth by hand, and this earth from the cemetery served as a means of connection to the world of the Navi**.**

The people who threw the earth into the grave and onto the mound by hand transferred a part of their energy to the deceased.

It was by no means considered good for the burial earth to accidentally fall onto someone's collar – that was considered a black ritual.

magic, in which the energy balance is disrupted and the energy channels are severed of whoever pours the earth onto their collar. Sorcerers usually use that earth to bring the forces of Navi into our world and, with their help, to influence someone. For both evil and good. If you take this earth to a Christian church, the priests use it to perform a ritual to lock the deceased's soul, preventing it from ascending to the Higher World.

Kurgani are built both for a single deceased person and for multiple uses. Inside them, passages were made from wooden logs, and the ground surface beneath the grave was large so that other deceased relatives could also be buried. Large kurgans were built in memory of great, distinguished people – rulers, warriors or priests. For lesser-known individuals, smaller kurgans were built.

The mounds in the cemetery, or in the valley of the ancestors, were placed at specific intervals in a checkerboard pattern, so that sunlight could illuminate all the mounds and the shadow of one mound would not fall on a neighbouring one at sunrise and sunset.

After the mound was heaped over the coffin, a memorial stone or wooden stele was placed on it from the west side (Figure 9), on which was inscribed whose ashes rested below and where the symbol of the Rod was depicted.

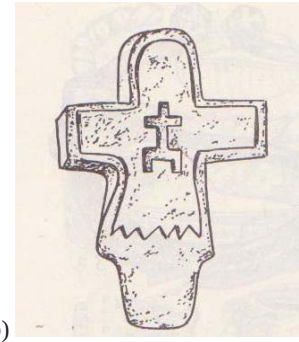
A schematic symbol on the stone or stele indicated whether a man or a woman was buried.

Fig. 10a

Figure 10b. Image of memorial stelae on the kurgan mounds: a) in the shape of an arrow, b) in the shape of an equilateral cross in a circle (stone material).

a)

b)



v)

Figure 11. Images of symbols on memorial stones in different traditions:
a) female (Star of Lada) or male (thunder god Perun),
b) female on the equilateral cross,
v) male on an equilateral cross.

A wooden stele or memorial stone is placed in the shape of an arrowhead (Figure 10a), or an equilateral cross (Figure 10b), and others with a sign (Figure 11a,b,v) which schematically depicts who is buried: a man or a woman.

Then, a funeral farewell meal (Trizna) and a performance would be held if the deceased was a warrior. In the performance, warriors with swords would re-enact the battles before the Gods in which the deceased warrior had taken part. His friends would re-enact the past battles in which he had participated. It was a kind of theatrical performance. This custom of the funeral game was preserved in a large number of regions of Ukraine until the beginning of the 20th century.

The performance of the funeral rite: instead of expressions of grief and sorrow in the presence of the deceased, all those present would rejoice, play folk musical instruments, sing, dance, tell fairy tales, perform something like dramatic scenes and, in a festive spirit, take part in the performance. All this was preserved from ancient times, when people had a proper understanding of death.

The next morning, the deceased was taken to be fed – food would be brought to the burial mound and left there. Nothing was taken from the grave. No one went to the cemetery until the ninth day.

Food such as pancakes, pies, cakes and so on is taken as a memorial offering.

The traditional ritual porridge was the basic ancestral ritual dish: porridge cooked from whole wheat grains (rarely from barley or other cereals, and more recently from rice), drizzled with honey or honey syrup. It was prepared in memory of the deceased, as well as on annual memorial holidays for them. It was taken to the church as well as to the cemetery; it was also shared with neighbours and the poor at the memorial service. This porridge was usually eaten at the beginning or end of a meal and left on the table overnight 'for the souls of the departed'.

A flatbread or bread—the ceremonial use of which is known today. Today we remember decorated breads with various old symbols of our code. Among the Vlasi, this bread tradition is still practised, and on them, old Orthodox and Vedic symbols can be recognised. The name Vlasi comes from our form of the name Veles – Vlasa. In Slovakia, Veles

to this day are called Vlesa. The fundamental symbolism of the bread is connected with the concept of death and the afterlife: the cakes or bread are dedicated to the deceased, and symbolically, the Ancestors' Souls are "fed" by them.

People who were 'outsiders': the poor and wanderers, were considered intermediaries between the world of the living and the afterlife of the dead. Loaves and cakes were given to them. They were intended for the first person one met. A special significance in the rituals was attached to the warm, first loaf or bread, as well as the last one baked – a dry one, which was placed on top of the pile for the purpose of divination.

At the funeral and memorial service, bread was baked as a commemorative dish, dedicated to the deceased. On the day of the funeral, a pile of loaves of bread or cakes was placed on the table. The eldest man present breaks the first loaf, like bread, and places it in the window for the soul of the deceased. At funerals and memorial services, the first hot loaf, like the bread, is not cut, but torn and placed in windows, so that its steam may feed the Souls of the Dead.
The cakes were left on the grave as a sign of remembrance, and the remainder was given to poor strangers. The memorial cakes are also served in the homes of relatives and neighbours, with a request that they remember the deceased. Pogachas and bread are baked on the ninth and fortieth days, for the next memorial service, and also on the remembrance ("birthday") holidays. It was believed that whoever bakes pogachas for the memorials is the one who cares for the nourishment of the deceased's Soul.

7.2. Christian Funerals

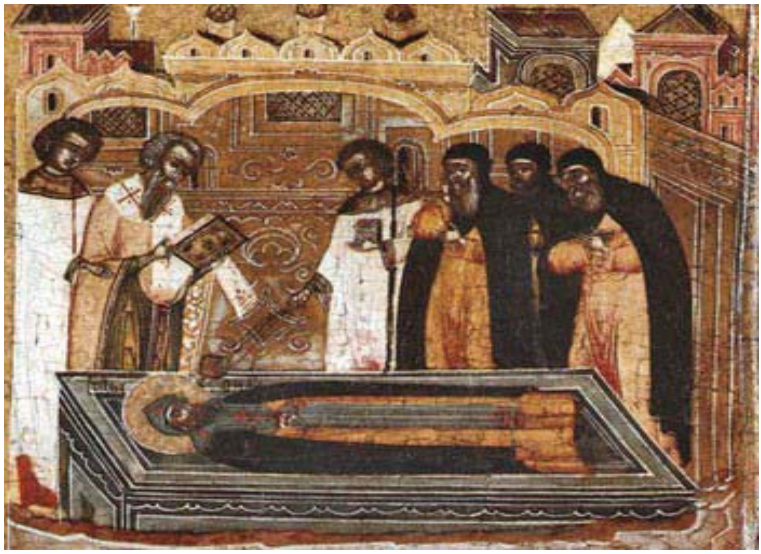
After the adoption of Christianity, the funeral rite was **fundamentally changed**.

Christianity introduced new traditions. The deceased began to be laid with their head facing west. This is a general Christian rule: to lay the dead with their head to the west. It is directly connected to the tradition that Christ's body was laid with its head to the west and thus its face towards the east (the direction of EDEN).

The Church actively fought against the Vedic Orthodox customs. But they did not disappear easily. It was not until the 12th century that Christian symbols (crosses and icons) appeared in some Slavic rural graves. The maintenance of ritual fires in cemeteries, symbolising burnt corpses, was preserved in some places until the 19th century. And the placing of objects in the grave, which would supposedly be useful to the deceased in the afterlife, has been preserved to this day.

Four basic phases of the Christian funeral can be distinguished:

1. Prayer before death.
2. Pre-funeral rites: preparing the body of the deceased for burial, washing, dressing, lying in the grave, and the overnight vigil at the grave.
3. The funeral rite.
4. Memorial services



7.2.1. The Prayer Before Death

Before death, if it is not possible to call a priest to recite the prayer for the dying and to perform the anointing, it is not forbidden to perform a self-cleansing. People find the death of their loved ones very hard to bear. But besides the emotional suffering, there are many questions that need to be resolved. For example, how to pray correctly for someone who has already died.

7.2.2. Pre-funeral rites.

Besides the practical necessity, the Christian funeral rite has preserved its ancient ritual origin: Death was considered a journey to the afterlife. Washing, dressing the deceased and other rites for their preparation for burial – this is like preparing for a long journey. Washing had not only a hygienic purpose but was also considered a cleansing ritual.

The journey to the afterlife could also look like this

The girls, employed in 'arranging' the deceased and reading the Psalter over them, wore dark clothing. For their work, they were given the deceased's underwear and worn clothes. But not the ones he had been wearing at the time of his death. If there were no specialists for the bathing, it had long been decided that the washing of the dead was to be carried out by people who were not related to the deceased. They bathed him at the same time after death, two or three times with warm water and soap from a clay pot, usually a new one. The properties of the dead man, his 'dead strength', were transferred to the bathing implements – the pot, the water, the soap, the comb. They made sure to get rid of them. The water with which the deceased is washed is called '**dead**'.

It is poured into a corner of the courtyard, somewhere with no plants and where people do not go, so that a living person cannot step in it. The same is done with the water used to rinse out the vessel after washing.

Such was the fate of the clay washbasin. They would take them to the valley at the 'end' of the field, to a crossroads – where a cross, a pillar, or a chapel would usually stand. There, they would smash them or simply leave them. The purpose of this act is to prevent the return of the deceased, so that he does not come back to life and frighten people. They also carefully watched that the water ***did not fall into the wrong hands*** and was not used for witchcraft.

They also watched it carefully to ensure the water ***did not fall into the wrong hands*** and be used for witchcraft.

They usually dressed them in new clothes, so that they would fit perfectly – neither too big nor too small.

If there is no new dress, then an old one, as long as it is clean. ***The deceased should not be dressed in clothes that have sweat or blood on them.*** This could bring about another death.

If a person requested in life what they wanted to be worn, then their wish must be fulfilled.

Warriors were usually dressed in their battle attire. Veterans would often ask to have their medals placed upon them. After all, they would have lost or thrown them away many years later anyway. They had earned them and were proud of them. Overall, it is a very personal family matter. However, it is desirable that the medals were earned in blood.

It must necessarily be a white shroud, which covers the deceased.

A crown is placed on their forehead with the images of Jesus Christ, the Virgin Mary, and Saint John the Baptist. The inscription on the wreath is in the old style; it is the words of the Trisagion hymn.

Next to the body, the rules of a Christian funeral stipulate that a small icon, a wreath for the forehead, and a 'rukopisanije' – a written or printed prayer for the forgiveness of sins – are also placed in the coffin, which is placed in

the deceased's right hand. As well as candles. A cross or an icon is placed in his hands.

If it is not possible to call a priest from the church, then older people must be invited in advance to read the psalms and conduct the service.

At the end **of three days**, the deceased is taken to the church for the funeral. However, this custom has gradually fallen into disuse, and now the body is kept at home for one night instead of three. At the grave, four candles are placed at the corners, being replaced as they burn out.

Today, one detail of the funeral ritual has been retained: immediately after death, a glass of water, a covered piece of bread, and a plate of wheat are placed on the icon stand or the windowsill.

It is necessary to be careful during the funeral. Usually, the relatives are not concerned with this. But they can agree on who will oversee the procedure. For it is no secret that a lot is done at a funeral: damage is repaired, photographs of enemies are placed in the grave, an attempt is made to tidy the hair, nails, etc.

The necessary items are arranged: the coffin, the wreath of flowers, the water. A decision has to be made on whether to give these to the relatives.

When dressing the deceased, the bereaved sometimes find it difficult to choose the colour of the clothes. Most often, they prefer dark colours for men and light colours for women. Interestingly, ***in the Vedic tradition, as a rule, everyone*** was ***buried in white.*** The white colour of the deceased's clothing was the natural colour of plain linen, the primary material for clothing in Vedic times. The clothing of a deceased maiden and the funeral itself were special. Among many peoples, it was customary to dress a girl who had died in the prime of her youth in her wedding attire.

They prepared her for burial, as a bride for her wedding. A betrothal ring was placed on the little finger of both the girl's and the boy's right hand. Rings were not placed on a married man or a married woman. Before (and sometimes immediately) placing the deceased in the grave, magical precautions were taken. The body was not touched with bare hands; gloves were worn.

7.2.3. The Funeral Rite

If the pre-funeral phase of traditional funerals represented the preparation for the journey to the afterlife, the second phase was the beginning of that journey. The complex rituals of this phase (the removal of the body, the funeral service in the church, the funeral procession to the cemetery, the burial, and the return of the deceased's relatives home) are multifunctional. In cases where a priest is not called, lay believers read the Psalter or other holy books. One of the elements of the home mourning ritual is the lighting of candles at the head of the deceased. They are tied at the corners of the grave, placed in a glass on the table, and in front of the icon – the lamp.

Lamp

At the time of the body's removal, the singing of hymns, in accordance with church rules, is rarely observed. And priests who conduct the funeral rites do not usually insist on precision. Among the people, there is also a perception that a deceased person should not be taken out of the house before twelve o'clock or after sunset. The funeral procession, according to the canons of the Church, only stops inside a church or near the cemetery. The order of a modern funeral procession is usually as follows: At the head of the procession is a cross or an icon, wrapped in a handkerchief, and wreaths. This is followed by two people carrying the coffin lid. Behind them are the clergy. Two or three pairs of men carry the coffin with the deceased. Next come the close relatives.

The funeral procession is brought to a close by neighbours and acquaintances, followed by all the other mourners.

Relatives should not walk ahead of the coffin; they carry wreaths and drink wine.

After the wailing, they eat.

At the cemetery, they kiss the wreath on the forehead and hands with a final kiss.

Fresh flowers are taken from the grave and icons. Take care that the icon is not buried with the deceased.

Sometimes they wear watches and gold jewellery. Jewellery is not forbidden. There is no harm in the deceased having a watch on their wrist. If the watch is already on, do not remove it for any reason. If a watch is taken from a dead person's hand, the hands are turned back, and a spell is cast on someone, then that person's death will not be long in coming.

After the farewell, the face is covered. The coffin lid is placed on and the coffin is lowered. Usually with towels. The towels are then distributed to the people.

The coffin is lowered so that the deceased lies face east. Money is thrown into the grave, a ransom for the deceased; the relatives throw it first. Then they throw in earth.

Fresh grave

The funeral service ends before sunset, while the sun is still high, so that

the 'setting sun can take with it

the deceased". After that, as the grave is backfilled, wreaths are placed on the mound. In the centre – flowers. Sometimes a cross or a temporary memorial is placed immediately, or a plinth, a memorial plaque with the surname, first name, date of birth and death.

A traditional treat for the gravediggers is a short memorial meal at the grave with a drink 'for the repose of the soul', with bread or a pastry, and the scattering of leftover food on the grave for the birds. (The souls of the dead) - this is still practised everywhere today. Today, in addition to giving alms to gravediggers and the church poor, there is a special form of memorial almsgiving – giving a handkerchief to a close relative at the funeral.

These handkerchiefs are carefully kept.

7.2.4. Memorial services.

The funeral always concludes with a gathering for a memorial meal. The shared meal concludes the funeral rite; it is no longer merely a sad occasion, but on the contrary, is sometimes even a life-affirming part of the process. To a greater extent than other family ceremonies, the funeral rite has the function of a family and public psychological union. The family of the deceased arranges for a funeral service (liturgy) with a commemoration of the buried person to be held in the church for the following six weeks after the death – through prayer. Not only is a burial required, but also memorial services, which are held upon returning from the cemetery and are repeated on the third, ninth, and fortieth days, and on the first anniversary. At these services, an archaic type of food is used – porridge, breads, and cakes, which are characterised by their ancient origins and simple preparation.

7.3. Modern Funerals

The room where the deceased lies is kept as dark as possible, with as little light as possible entering. Mirrors are covered with black cloths. Inside the house, people speak in hushed voices, respecting the silence. During this time, the television, radio, or tape recorder are not switched on, and no musical instruments are played.

Young children are kept away from the deceased: they do not yet understand what is happening and only cause a disturbance. The deceased's relatives talk about

the bereaved and friends in person, by telephone or telegram. If possible, printed notices are sent out, stating the time and place of the funeral service and burial. Before the body is taken out, a close relative is always at the grave. The deceased's hands must be placed on their chest, their eyes closed, and their forehead is sometimes adorned with a wreath made of white paper. In the funeral procession, the immediate family of the deceased walk first. They walk quietly, passing by acquaintances and bowing to them. In cold weather, participants in the funeral procession may wear hats, but they must remove them when the coffin is lowered into the grave. Upon encountering the funeral procession, men uncover their heads.

In some cases, a civic funeral service is organised at the company where the deceased worked or in a public place. During the civic funeral service, several eulogies are delivered. They should not be too long or overly sentimental. Speeches are made about the deceased's personality, their work, and spiritual qualities, and to conclude, the relatives are addressed with words of sympathy and comfort. The deceased's relatives and friends accompany them to the cemetery. People who were less close to them may leave after the civil service has finished.
When the coffin is lowered into the grave, a handful of earth is thrown onto it. Those present stand by the grave for a long time, until it is covered with earth. Then, they pass one by one past the deceased's immediate family, expressing their condolences with a handshake or a few sincere words. By the ninth day, visits to the cemetery cease.

Between the seventh and ninth day, a luminous silhouette may appear over the grave – this is the ethereal energy of the deceased.

A glowing silhouette over the grave

On the ninth day, there is a memorial meal. On that day, the soul is completely separated from the body. The silver cord is severed.

8. PROTECTION FROM THE SECOND D WORLD.

This chapter applies in its entirety to both the funeral rites of Vedic Orthodoxy and those of Christianity.

It is no secret that a strong energetic connection begins to form between the living and the deceased, those we think about a great deal and feel strongly for (or simply attract through our actions), which begins to influence both the Jav World and the Nav World. This is particularly true of Souls weakened by illness, who often summon beings from the other world, and this is especially the case when a person is bewitched. If a Soul in the afterlife has accepted a gift, that person will inevitably face death. The consumption of the otherworldly food by the soul leads to a disgust for earthly food, causing stomach ulcers and a sudden drop in haemoglobin.

The reasons a soul might enter the other world can be as follows:

1. The soul of the weakened man is summoned by the entities of the other world.

2. The influence of dark forces and the afterlife on an enchanted person.

3. She is summoned by deceased friends and relatives who have settled in well there. Therefore, in some cases, it is necessary to protect a person from the influence of the Other World (especially from so-called noisy poltergeists). Here is what A. P. Budanov and E. N. Ribnikova write on the subject: "*After a person's death, the Soul enters the Other World, where it continues its life under new conditions. At first, she is not aware of the death of the person she inhabited. She finds it strange that no one communicates with her, that they do not notice her, do not answer her questions, or fulfil her wishes. It becomes unbearable for the soul to remain in these new conditions, where everything is alien to her. She wants someone close, a family member or acquaintance, to be with her. She begins to address the souls in bodies, calling them to her. First and foremost, she influences the souls of the weak, especially when people are bewitched through the afterlife*."

Therefore, the deceased cannot receive help without being specifically persuaded. They might take a relative's illness with them or convey something in a dream, but if you ask the deceased for help at all, they can drag the supplicant's soul into the afterlife. These influences are particularly intense on the day of death, on the ninth and fortieth days, on the anniversary, and on the fifth anniversary. And on the fifth anniversary, the wave lasts for forty days, counting from the day of death. This, incidentally, is the final wave. Before the 40th day, the interaction does not cease, and on these days it increases sharply.
Thus, a patient who is weakened in the presence of a new corpse experiences a sudden deterioration in their health. And sometimes, the new corpse manages to persuade the weakened patient's soul, and they die. This process is particularly dramatic during a full moon, when the Moon drastically amplifies the influence of the other world, especially if the patient is bewitched through the afterlife.

Protective measures:

1. The patient should be moved as far away as possible from the place of the deceased's death or from the house where their closest relatives live, i.e., from the place where the deceased's soul remains until the 40th day.

2. To reflect the other world, use the colour blue. The more blue around and on the patient, the better. To reflect the Moon, use the colour yellow (gold) or yellow objects, including clothing and underwear. Paint the window and door frames blue. Curtains with yellow and blue colours weaken the influence of the other world, even during a full moon. However, in this case, the windows must be covered with curtains both day and night, because although the Moon is not visible during the day, that does not mean it is not having an influence."

In the event of illness, you should never agree to take part in rituals where you are in any way present at a cemetery or with any items from there, even if it is your only option for treatment. You should not take part in ritual offerings to the forces of darkness, to obscure spirits, and so on. In addition, our Ancestors also used funeral incantations to protect against the negative influences of the Nav World. Below are the collected, recorded words of Rodomir's incantations for the dead:

1. So that the deceased would not disturb the living, a funeral rite was performed, leaving him bread and salt and other things with the following words:

Here is bread and salt for you
(name) – Do not stand at the
table,
Do not look into the
window, Do not go among
the living!
Goj!

2.
Here is a slice of bread for you, so do not bewilder us!
Go away!

3.
Here is bread and salt for you, but touch nothing in the house!
Goy!

4.
A groschen on you – don't disturb us. Rye on you – don't disturb us. A knife on you – don't disturb us!
Goj!

5.
You for the
River, I for the
other.
You don't touch us – not even with your foot!
Goj!

Various ritual actions are also usually added to the incantations. In these cases, our Ancestors used sharp metal objects (scythes, knives,

axes, needles). Energy always follows thoughts, and the strongest

radiation (as science has proven, it comes from sharp objects), so our Ancestors lived and created a kind of ray (a ray is fired from the sharp part of a weapon) from appropriate household utensils. And this very effectively protects the householders and their property from the mischief of various malevolent forces. There are certain rules of conduct at a funeral. A funeral is a place where the Spirit of the deceased is present, where the living and the otherworldly realms are in contact. One must be extremely cautious at a funeral. There are the following basic rules, as set out, essentially, in the books of N. Stepanova:

1. You should not bring earth from the deceased's grave.

2. One should not have one's own monument made in advance. By having a monument made, a person is as if binding themselves to dead Spirits. The Legions of Death may listen and inadvertently hasten your end.

3. You should not photograph pictures of the deceased with the faces of living people – they could die.

4. Pregnant women should not go to the cemetery. An unborn soul can be easily lured into the afterlife.

If a person is born on the day of a close relative's funeral, they should turn to the Lady of the Holy Mother of God. Secondly, one should wear an amulet in the morning and evening for nine days after the death of the deceased.

5. Idols should not be placed in the grave, nor icons for Christians.

6. Urns containing ashes should not be kept in the house or on the property.

7. Two people should not be buried in the same coffin.

8. No photographs should be placed in the coffin.

9. One should not be in the wind when scattering the deceased's ashes.

10. Nothing should be stolen from the deceased.

11. One should not stop anywhere on the way from a funeral. If one goes to a gathering after a funeral, one brings death to the people there. Therefore, one goes from the funeral to the memorial service, and only then in any other direction.

12. Whoever sews the shroud should lead the thread from themselves, otherwise everyone in the house will die.

13. If an old man is preparing for his death, care should be taken to wrap his personal effects in a sheet and tie them up, so that when the wardrobe is cleaned, no one touches these things with their hands.

14. For the purchase to ward off evil at the time of a funeral, you must not under any circumstances choose just any coin by randomly pulling one from your pocket. You should also not put the spare change back in your wallet if several coins have been taken out. Whatever happens to be in your hand is what is thrown for the purchase.

15. If a wedding car meets a funeral procession, one should think: "*A wreath for a wreath, discord. OM*".

16. Relatives of the deceased should not leave immediately when the coffin is carried out of the house. Someone must close the door behind it and say:

"Not and it should not be,
not in bed, and not at the table,
not through the month and not
through the year, but when the Gods
call. OM".

17. One should not step over the deceased or stand on their blood.

18. When ordering the deceased's coffin, do not measure them by

yourself.

19. It is customary for older people to keep a special outfit for death; one should not wear what is intended for the occasion.

20. Until the deceased has been taken away, one should not clean or sweep the floors under any circumstances. After cleaning, the following should be recited:

"For whom have I washed and swept,
I don't invite that into my home, and I don't
call it. OM"..

21. You should not keep an urn with ashes from a cremation or a coffin in the house, as it can bring death.

22. If a brick falls from the oven — that is from the dead. This sign is discouraging in that way. You should turn your head towards the place where the brick fell, and whisper:

"Stove-
mother, teach
how to cast a
spell.
As we eat through our
mouths, We pass it out
through our arses. Firey
side, Mirrored banks,
Reflect yourselves, take
yourselves. The deaf does
not listen,
The blind cannot see.
An evil spell will not harm my home.
OM".

23. Unfortunately, it sometimes happens that when a coffin is being lowered into the grave, or in some other circumstances, it turns over. This is a bad omen. Nine years after that, blood relatives will be

followed

troubles and tragedies. What can be done in such cases? Sand is taken from two riverbanks on a moonlit night. It should be taken by two women who have already given birth. They must be blood relatives of the deceased, whose coffin has overturned. The women prepare a bed, place the sand taken from the riverbanks on it and whisper in turn:

"When our sand is lifted,
Then (name of the deceased) will take us to him. OM".

24. A living person's headscarf should not be placed on the deceased; a new one should be used instead, if the deceased was a virgin.

25. The clothes in which a person died should not be worn or given away; they should be burnt.

26. One should not sleep on the deceased's coffin, as three people could die as a result, including the person who sleeps there.

27. If a person is born during a minute's silence for the deceased, a prayer is said to ease the pain as the soul departs.

28. The grave of the deceased is to be visited only on certain days, and not too often.

29. One should not cry on their birthday; whoever cries on their birthday shortens their life by a year.

30. One should not try on clothes intended for the deceased.

31. If the person has been laid in the grave, an lit candle is placed on it. Then, all those present eat three loaves of bread and a spoonful of soup each. Afterwards, they make the sign of the cross and say:
Dead one, we have visited you,

We have brought you bread and stew,
Faithful child of God (name),
What your grave has taken, Now and always and for evermore. OM".

Afterwards, one bows to the grave and speaks. One should not speak on the way.

32. One should not fence off a grave in the cemetery for other relatives. If this happens and a second corpse appears, a third may also appear. To prevent this from happening, it is necessary to:

"Sew a rag doll and make it in the likeness of a person: underwear, upper clothing and slippers. It should be given a rare name that does not exist in your family. The doll should be buried. It will take the place of the third deceased person. Give it a rare name for such an occasion. Female: Ulita, Sophia, Sofronia. Male names: Vavil, Bebel, and so on"

33. You should not buy a house where a suicide has occurred.

34. Be sure to change your clothes if you have said goodbye to your spouse.The thing is, having lived together in the same house, day in, day out, you influenced one another, and your auras interacted. It is perfectly natural for your clothes to be imbued with all manner of emotional ties, desires, and programmes for your destiny. Of course, along with the clothes, you will surely inherit the state known as 'unwavering faithfulness to the deceased'. You should not hand over your destiny to the destruction of the remnants of energy programmes, preserved in your clothes from the time you lived together. Life is for the living.

35. You should not keep in your home photographs of the slanderer of your

of your deceased or their enemy. This is only permissible if you know well how to work with the photographs and will, for example, make peace with the person after their death or forgive them. After all, if such an influence is left unchecked, it is unlikely to bring you any benefit. And it may affect you not only by your enemy, but also by those phenomena that sense an open channel of malice and negative energy.

For those phenomena that are nourished by negative energy, this channel is also a gateway to the Javanese World. And if a phenomenon with a black aura were to exploit this channel, then you would be practically doomed. And not just you, but your entire family, your relatives – they would all be in danger if this creature were to reach them.

36. Photographs of blood relatives present a particularly serious danger. Only a channel of pure love, connecting you to a relative depicted in the photograph, does not open a gateway to our world for phenomena from another. In any other case, a change in the emotional atmosphere near the photograph can compel the person depicted to increase the channel's negative charge. And at some point during this charging, it may be enough to open a gateway between the Worlds. Furthermore, the photograph itself can also have a sufficiently active influence on you with its aura. For example, a picture of a deceased person on the wall during an argument between spouses can have a powerful influence on the subsequent fate it takes on through its personal aura.

37. The dead should be remembered, but you should be wise in how you spend your energy, which is by no means infinite, to maintain an emotional connection with the deceased through their photograph. If this is not possible for you, there is a way to close the channel using a pure white candle. Such a photograph will become safe, but it can become lifeless; in other words, the severing of the channel also cuts off the remaining emotional ties you have with the deceased. And it is difficult to say what is better or worse.

38. You shouldn't take photographs 'on a whim' with some

landmarks, as there is a significant risk: you could inadvertently photograph yourself or your loved ones against the backdrop of one of these 'active' energy places – these are monuments, auras that open a direct channel of communication with the souls of the people to whom the monument is dedicated. You risk letting the aura of such a place, an energetically open channel, into your home along with the photograph. In doing so, you effectively take on a significant portion of the debt that the monument demands from us. It is as if you are thereby taking on for yourself and your lineage the 'payment' of the karmic debt of the entire human race. And you will have to repay that debt in any case, which is practically impossible for one family. Also, photographs can bring the dark aura of a 'black spot' into your home. When taking pictures against a backdrop of vivid ruins, pay attention to your feelings. It may be that the chosen location is not harmless.

39. Grief is a perfectly natural reaction to Death, but you must be able to cope with it. By doing so, you take on a heavy energy and make possible direct contact with the souls of your loved ones.

40. However difficult it may be for you, never say the following words at a grave: 'take me with you', 'I want to join you', and so on, because after that you could find yourself following the deceased.

41. You should not take any flowers left over after the funeral.

42. It is not advisable to go against the deceased's wishes.

43. From injuries in the cemetery. There are cases when a person has gone to the cemetery to visit their dead, in perfect health, only to return home ill. How to properly place a protective amulet on yourself for such an occasion. Before leaving the house, tie a knot in the middle of a towel, then wash and dry yourself with one end of the towel. Upon returning from the cemetery, do not forget to untie the knot. By doing so, you will ward off misfortune.

44. During the funeral, there should be no animals in the house.

45. If you mourn the deceased, it will then reduce the water for you. Step into the water up to your knees, stand facing the bank and say three times:

"My sorrow, my longing, come down
from me, Go to the river, and float
away with the water.
Peace and joy, come with me. My
word is firm, my body is well, In my
soul, perseverance.
Key, lock, tongue. OM".

Appendix: Araratian mythology.
The Earth-born Titan

He was the One, the Dragon, in Heaven and on Earth. There was Darkness everywhere, and He—the sole Master of that Darkness. At first, it was pleasant for him, for he was the absolute master of the Realm of Darkness.
But then he grew weary of his position. Yes, He was the absolute ruler of darkness, but who did he rule over, who worshipped Him, who offered Him sacrifices? And Višap was sad. He would often come to Earth and watch from a distance

Ararat, where birds flew, animals ran, and trees and grass grew. He envied the other Gods, who enjoyed nature and had fun with Ari (the first man). And He was alone: He had no one with whom He could play, talk, or be a protector.
For this very reason, Višap grew even more fond of Ari, because his existence was a delight to the Gods and emphasised Višap's misfortune. If Ari did not exist, or if Višap also had someone similar to him.

And Višap addressed the God Ara:

Oh, my Father, I am lonely and my life is sad. On Ararat there is life, and there exists the man Aria, who brings joy to the Gods. Grant me one like Aria, whom I may care for. After all, even the Lord of Darkness has need of joy.

"I will grant your wish," said Ara, "spread your ominous breath around and the desert will come to life. Then, knead clay with water from the River Jordoh and shape a figure from the clay resembling Ari."
- Breathe upon it, and it will come to life. But know this, this being created from the earth will only resemble Ari on the outside. It will not be an earthly God, for it was not created by the Creator. It will be a Titan. And its name shall be – Chariy.

Happily, Višap returned to Earth. He spread his foul breath all around, and thorny bushes and plants grew on the steppe sand, while many scorpions, snakes and lizards breathed life into the previously barren desert steppe. Then Višap mixed the steppe clay with water from the River Jordoh and shaped the figure of Titan Charij, breathed into it, and it came to life.

Vishap was delighted – the empire of darkness had gained its life and its man. Vishap loved the Titan, cared for him and trained him tirelessly:

- You shall grow up, have offspring, and spread My dominion over the whole Earth, and by relying on My power you shall destroy the seed of Ari in Ararat, and cover Ararat with darkness, and there I shall be the ruler.

And Charij instilled in Titan a powerful rage and hatred for Ari, who dwelt in Ararat. He always dreamt of conquering Ararat and making it subordinate to Vishap.

BERSERKER

BOOKS